THE

JEWISH CHRONICLE.

(ספר זכרון)

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 492.—NEW SERIES.] FRIDAY, AUGUST 30, 1878;—ELLUL 1, 5638. [PRICE TWOPENCE.

BIRTHS.

On the 23rd inst., at 34, Ducie-street' Oxford-road, Manchester, the wife of **BENJAMIN LEVIEN**, of a daughter.

On the 23rd inst., at 14, Upper-street, St. Martin's-lane, the wife of **SAMUEL ISAACS**, of a daughter.

On the 25th inst., at 10, Upper Tachbrook-street, S.W., the wife of Mr. **S. BARNARD**, of a daughter.

On the 27th inst., at 3, Colville square, Bayswater, the wife of **CHARLES MONTAGU**, of a son.

On the 28th inst., at 21, Oxford Gardens, Notting Hill, W., the wife of **E. J. LEZARD**, Esq., of a son.

MARRIAGES.

On the 21st inst., at Sheffield, **HENRY**, second son of the late Mr. **MAURICE CHAPMAN**, of London, to **DINAH**, youngest daughter of Mr. **AARON GERSHON**, of Sheffield.—New York and Californian papers please copy.

On the 27th inst., at the West London Synagogue, Upper Berkeley-street, Portman-square, W., by the Rev. A. Löwy, **WILLIE**, eldest son of **JOHN COLLINS**, Esq., 238, High-street, Camden Town, N.W., to **JEANETTE BARNARD**, niece of Henry Emanuel, Esq., 262, Walworth-road, S.E.—No cards.

On the 28th inst., at the residence of the bride's parents, by the Rev. Dr. Artom, assisted by the Rev. S. Roco, and Mr. Haliva, **DAVID**, eldest son of **ALFRED DE PINNA**, of Edinburgh House, Parkhurst-road, to **ADA**, only daughter of **A. CLIFFORD-ESKELL**, The Lodge, Randolph-crescent, W.—No cards.

DEATHS.

On the 8th inst., at Lemberg, Austria, the beloved wife of the late **ARON CHARATAN**, aged 70. Deeply lamented by her sorrowing children and friends. May her soul rest in peace!

On the 12th inst., at 252, Division-street, New York, U.S.A., aged 35, **FANNY**, the beloved wife of **HENRY MYERS**, and eldest daughter of A. and H. Da Costa, of 4, Cecil street, Mile End. Deeply lamented by her sorrowing husband, children, parents, brothers, sisters and a large circle of friends. May her soul rest in peace!

On the 22nd inst., at 91, Shoreditch, **ALGERNON MYER**, beloved infant of **HENRY** and **AMELIA CHARIG**, aged 8 months.

On the 23rd inst., at 42, Upper Bedford-place, Russell-square, **JESSIE**, the beloved wife of **MARK MARCUS**, aged 51. Deeply lamented by her sorrowing family and friends.

On the 23rd inst., at her residence, 15, Norfolk-road, Dalston, after a long illness, **SUSANNA REUBENSON**, aged 24, wife of I. Reubenson, and daughter of Rev. Prof. Prag. Deeply lamented by her sorrowing husband and family.—ת׳נ׳צ׳ב׳ה׳

On the 24th inst., at Farham House, Tyndall's Park, Clifton, **JOSEPH**, eldest son of **MAURICE MICHAEL**, aged 37.

On the 24th inst., at 31, West Sunniside, Sunderland, **REBECCA**, the dearly beloved wife of **MICHAEL JOSEPH**, aged 46 years. Deeply and deservedly lamented by her parents, husband and family, and a large circle of friends.—ת׳נ׳צ׳ב׳ה׳.

On the 24th inst., at 5, Curzon-street, St. Ann's Well Road, Nottingham, **LEAH**, the beloved wife of **BENJAMIN FONSECA**, aged 48.—May her soul rest in peace!

MR. and Mrs. JOSEPH CHAPMAN beg to return **THANKS** for visits, letters and cards of condolence received during the week of mourning for their infant son.—28, Almorah-road, London, N.

MRS. MORRIS MYERS begs to return her sincere **THANKS** for letters, cards and visits of condolence received the week of mourning for her late lamented brother.—Lion House, Shore-road, Hackney. August 26th, 1878.

REV. B. BERLINER begs to return his best **THANKS** to the Wardens, Executive and Members of the St. John's Wood Synagogue for the honour they have conferred upon him in appointing him to the post of Minister of their Congregation, and fervently hopes that he may continue to merit their confidence and esteem.

Bristol, August 27th, 1878—5638.

MR. D. ISRAEL begs to notify to his friends, relations and acquaintances that he has **REMOVED** from 72, Bishopsgate-street, Without, to 14, **CANONBURY-SQUARE, N.**—No cards.

בגדי קדש לכבוד ולתפארת

R. ABRAHAM and SONS, (Sons and Successors of the late VICTOR ABRAHAM), Beg to notify to Jewish Congregations and to their Friends that they continue to SUPPLY EVERY REQUISITE for SYNAGOGUE ADORNMENT and Religious Requirement for which their establishment has so long been celebrated.

Among these may be mentioned the פרוכת, Curtains for the Ark; מכסות, Mantles for ספרים; חפות, Marriage Canopies; also טלתים Scarves, &c., plain or embroidered in Gold or Silk, in chaste and artistic style.

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ZERUBBABEL (To).—Thus saith the Lord: "Go up and build, and I will be glorified. My judgments are in all the earth, and the inhabitants thereof will learn righteousness."

HAND-IN-HAND ASYLUM ELECTION.

P. VALLENTINE returns his sincere THANKS to those Ladies and Gentlemen who so kindly placed their Proxies at his disposal, by means of which he was enabled to secure the election of a very deserving candidate, Henry Myers, in whose name he also thanks the Governors and Subscribers.

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For Maintaining, Clothing, and Providing an Asylum for Aged and Decayed Tradesmen of the Jewish Persuasion.

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PRESIDENT.

JONAS JACOBS, ESQ.

AT a General Court of the Governors and Subscribers to the Institution held on Sunday, the 25th August, at the Asylum, for the Election of Three Inmates, JOHN HARRIS, ESQ., Vice-President, in the Chair,

The Scrutineers, at the close of the Poll, made the following return of votes polled:

Michael Crabb...	882	Joseph Pollock...	162
Henry Myers......	703	Isaac Bleski......	29
Moses Hart......	680	Henry Michael's	9
Samuel Samuel...	190	Levi Van Lier ..	8

The majority of Votes being in favour of the three first named candidates, they were declared duly elected.

It was unanimously resolved: "That the votes polled by unsuccessful candidates may be carried forward and added to the number of votes polled for each of such candidates at the two elections following the one at which he may have first been a candidate."

The thanks of the Court were voted to the Scrutineers.

The special thanks of the Court were also voted to the President, Vice-President, Treasurer and Matron, for the interest at all times evinced by them on behalf of the Charity.

JOHN LEVY, Sec.

MR. ADOLPHE DAVIS, Dentist, begs to announce that he has REMOVED to GARWAY HOUSE, 75, WESTBOURNE GROVE, BAYSWATER W., where he may be consulted daily on all cases appertaining to his profession, both surgical and mechanical. Hours of attendance 9 a.m. till 6 p.m. All other times by appointment only, Terms moderate. Consultation free.

BOARD FOR THE AFFAIRS OF SHECHETA,

VESTRY ROOM, BEVIS MARKS.

NOTICE Visitors at Eastbourne are informed that Messrs. SIMMONS BROS. and I. ADAMS will DISCONTINUE to supply כשר Meat and Poultry from September 6th.

By order, HY. HARRIS, Sec.

August 28th, 1878.

UNIVERSITY COLLEGE LONDON SCHOOL.

Head-Master—H. WESTON EVE, M.A.

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The MICHAELMAS TERM 1878 will begin for NEW PUPILS on TUESDAY, SEPTEMBER 24th, at 9·30 a.m.

The School is close to the Gower Street Station of the Metropolitan Railway, and only a few minutes' walk from the termini of several other railways.

Discipline is maintained without corporal punishment or impositions.

Prospectuses may be obtained from the office of the College.

TALFOURD ELY, M.A., Secretary.

MIDDLE CLASS SCHOOLS.

THE NEW TERM begins on SEPTEMBER 1st, 1878.

Applications for admission should be made in writing by September 2nd. Candidates to present themselves at the School on Wednesday, September 4th, at Ten a.m.

RICHARD WORMELL, D.Sc., Head Master.

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Attending Students are prepared for the Oxford, Cambridge, or College of Preceptors' Examination. Candidates are requested to forward an early application.

Ladies desirous to pursue a high course of study can enter the Classes for English Literature, Botany, Algebra, Euclid, Latin, French, German, Hebrew, Vocal or Instrumental Music, and Harmony.

Address Mrs. Gill, as above.

THE ALLIANCE CLUB,

BEYD'S HOTEL, 39, FINSBURY SQUARE, E.C.

THE Committee beg to announce that in consequence of the extensive alterations and improvements now being carried out on their premises, they are unavoidably compelled to DEFER the RE-OPENING of the CLUB until the SECOND WEEK in OCTOBER, and therefore the Soirée Dansante advertised for the 9th of September will not take place until the 8th October next.

By order,

ELIAS R. JESSURUN, Hon. Sec.

NETHERLANDS CHORAL SOCIETY, "GOOD INTENT."

220, VINE COURT, WHITECHAPEL ROAD.

THE HALL of the above Society is open TO BE LET for the ensuing Holydays ראש השנה ויום כפור, for the purpose of holding Divine Service, also Weddings, Meetings, &c., at moderate price. Personal applications to be made to the Secretary, J. Houtman, at the Hall, Monday, Tuesday or Thursday, between 8 and 10 p.m.

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VALLENTINE'S ALMANACK for 5639-5640—1878-79-80, containing 200 pages of useful and interesting information, including copyright Tables of the Ending of Sabbath, Festivals and Fasts in every provincial town; specially calculated by Dr. Friedlander, with the sanction of the Rev. Chief Rabbi, Dr. Adler. Also a list of 300 English and Continental Kosher Hotels, forming a most essential Hand Book for Jewish Travellers; and the following important addition:

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FOR SALE.—SEATS, with lock-up boxes, READING DESK, &c. Suitable for small synagogue. Apply S. T., Jewish Chronicle office.

URGENT APPEAL ON BEHALF OF THE MERTHYR TYDVIL SYNAGOGUE FUND,

TO MAKE UP THE

DEFICIENCY OF £813

NOW DUE TO VARIOUS CREDITORS.

THE following further AMOUNTS have been subscribed:

Acknowledged up to June 14 ...	£390	12	6
Mrs. Hellen Lucas (omitted in previous announcement) ...	20	0	0
E. A. Franklin, Esq.	5	0	0
Baron Henry de Worms	3	3	0
B. Van Staveren, Esq.	0	10	6

The case is strongly recommended by the Rev. the Chief Rabbi; by the Rev. Dr. H. Adler and the Rev. A. Löwy; by Samuel Harris, Esq., of 154, Houndsditch; and by Henry Solomon, Esq., 25, Inverness-terrace, W.; also by J. Bergtheil, Esq., of 38, Warwick-road, Maida Hill, W., who has kindly consented to act as Treasurer, and to give receipts for cheques and P.O.O. transmitted to London in response to this Appeal.

On behalf of the Merthyr Hebrew Congregation,

MOSES GOODMAN, Victoria-street, Merthyr, President.

ABRAHAM ISRAEL, Union-street, Dowlais, Treasurer.

Merthyr, June 13th, 5638—1878.

THE NEW METROPOLITAN FREE HOSPITAL.

JEWISH WARDS.

THE Site is now being cleared for the re-Building of the New Hospital. Messrs. Defries sincerely trust that they may be favoured with further DONATIONS previous to the publication of the First Subscription List.

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TO ADULT JEWESSES.—Any of the above anxious to learn Hebrew and the elements of our Holy Faith, can do so by attending Mrs. FONSECA'S SABBATH CLASS, Gratis, from 2 till 4 on that day. Held at 2, Mitre-square, Aldgate.

WANTED, a BASS SINGER, to assist in the Hambro Synagogue Choir. Apply to Rev. F. H. Forelazer, 181, Cannon Street-road, E.

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THE WALLACE GRANGE COAL COMPANY Supply from three Collieries in its integrity, Wallace Grange, 24s.; Melrose, 22s.; Ruby, 21s. (not less than two tons). 5, Midland Railway, King's Cross.

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⁂ *This column will be found extremely advantageous to those who do not desire a more extended advertisement. As the* Jewish Chronicle *has a world-wide and increasing circulation, insertion in this Directory will be found specially useful by those who wish to keep their names and addresses before our Provincial, Foreign and Colonial readers.*

The charge for the insertion of Name and Address occupying one line across two columns is at the very low rate of 10*s.* 6*d.* per Quarter (13 *Insertions*) *or* £1 11*s.* 6*d.* per Annum (52 *Insertions*) Payable in Advance.

Education in Roumania.—Jewish residents of the principal cities of Austria, have adopted resolutions thanking Count Andrassy for his effective services in securing the emancipation of the Roumanian Jews. This is well, but it is necessary to go a step further. The Israelites of Vienna, Pesth and Prague are not merely numerous, but they are so wealthy, so powerful, and move in such high circles, that the capital of Austria has been termed by modern writers a Jewish city. What ought to be done by these powerful coreligionists of ours is to see that the lower order of Jews in Roumania have the advantages of a liberal education opened to them. There are many intelligent and enlightened Jews in that province, but concurrent testimony agrees that the majority have been so long kept down by the iron hand of despotism, and the bitter cruelties of prejudice, that they are as yet hardly able to take upon themselves the responsibilities of citizenship. They need education, and that must be brought to their doors and forced upon them. It is a good work, and we believe that our coreligionists of Austria will be swift to see their duty in the matter. Education is now to be the great enlightener of the East, and the ratification of the Berlin Treaty has removed many obstacles that were formerly in the way. We trust that no more time may be lost in congratulations, for a great deal has yet to be done. A new life has dawned for Eastern Europe and all the Israelites will be partakers of its illumination.—*Hebrew Leader.*

St. John's Hospital for Diseases of the Skin, Leicester-square, W.C.—378 in and out-patients (of which 70 were new cases) were under treatment during the week ending August 24th, 1878.

NOTES OF THE WEEK.

VÆ VICTIS!

The Treaty of Berlin as a document fully justifies the assertion that "peace with honour" has been secured for Eastern Europe and Turkey in Asia; but the Treaty of Berlin as a fact is less open to genuine congratulation. For months civilized Europe witnessed the sad and degrading spectacle of a war conceived in territorial lust, commenced in fraud, and waged with fanatical fury; for months civilized Europe centered its hopes in a Conference which was to restore peace and reduce the warring and disrupted elements to something like permanence and order; for weeks civilized Europe alternated between hopes and fears—now hoping that its humane wishes would take shape, now fearing lest pride, or fanaticism, or religious hate, or political guile, or all these in combination, should put into renewed activity the volcanic fires still smouldering and throwing up strangely lurid lightenings. And in the result, after all these pendulous swayings, the Conference was crowned by a Treaty which in phrase met all the necessities of the situation—by its terms national jealousies were calmed, religious equality secured, and the rights of the person and of property respected. A "Treaty" being only a document cannot do more than secure in intelligible phrase the objects for which it was framed. A document which has been duly executed can and will be enforced in a country where the law is properly administered, but how is a Treaty to be enforced? What law, except international moral law which too often gives way to expediency, can enforce the carrying into effect of a Treaty in the spirit and letter in which it has been framed? There is none. And now that there is a disposition in some quarters to render the provisions of the Treaty of Berlin nugatory, the means are not wanting to render the Conference powerful in pretension, but impotent in fact. Many reasons for this deplorable state of things exist on the surface—one or two will suffice for our present purpose. Russia has been foiled in her ambitious scheme for self-aggrandisement, and Christian Bulgaria has had the flood gates opened for the full flow of the darkest passions. Christian Bulgaria is triumphant, and under the sinister shadow of the Russian eagle she may commit every atrocity upon Jew or Mussulman. By this means some of Russia's humiliation is wiped off, and injury inflicted on a fallen foe; and at the same time Bulgaria, representing the Greek Church under the Russian ægis, is able to repay with interest the accumulated insults and oppressions which Mohammedans heaped upon them during centuries of misrule. *Væ victis!* Woe to the conquered! has ever been the cry of the conqueror. And if Russia and Bulgaria, Servia and Roumania, and all the Turkish provinces in active or incipient revolt had been left to settle with Turkey on their own terms and in their own fashion, then we should have been prepared for a war of extermination against all Mohammedans, and against every one who excited the cupidity or religious hate, or both, of the orthodox sons of the Greek Church. But matters were not left to be settled by the bloody zeal of racial and religious antipathies. Europe limited the punishment which Turkey should receive, and it is the duty of Europe to see that that punishment is not exceeded. The Consular reports which have been received by our Government—and through them by all the Governments who were parties to the Treaty of Berlin—show that in Bulgaria, Eastern Roumelia, in Adrianople and in the surrounding districts, that the Christians have subjected their Mohammedan neighbours to every indignity and every personal wrong that the lust of revenge or the ingenuity of malice could invent. The reports show that this is a war *de novo* against the now subject Mussulman race, encouraged by Russia, and executed in part by the Russian soldiery, and in part by Bulgarian Christians, whose cause Russia so ostentatiously championed. We know too well how little given to discrimination is an ignorant, brutal peasantry, excited by religious hate and keen with cupidity. If you are not of the Greek Church then you are its enemy, is the rough and ready and relentless logic of the Christian Slav. To distinguish between a Jew and a Mussulman would be to exercise a good feeling and intelligence which we too well know is foreign to the Bulgarian and Roumanian character. Therefore, in a war of brutal extermination against the Mussulman, the hapless Jew—so often assailed and so often abandoned to his helplessness and desolation—must suffer wrong. And yet it was the expressed intention of the European Powers that Christian, and Jew, and Mussulman should tolerate each others' presence, and live side by side without distinction by the law, without restriction as to modes of worship throughout all the Turkish provinces in Europe. Anything short of this is an annulment of an important part of the Treaty. Less than this is an acknowledgment by England, by France, by Germany, by Austria that they are powerless to deal with the petty populations to which they have given independence, and invested with dignity and responsibility—it is a confession that the highest embodiment of civilization is defeated by the innate cruelty of an obstinate barbarism. That European Governments will interfere we cannot doubt; and we can only hope that interference will take place before oppression has kindled fierce and unrelenting revolt amongst the Mussulmans in Bulgaria, Roumelia, and elsewhere. Where the elements are so inflammable, and the interests of Judaism so nearly imperilled, it behoves us to do all in our power to rescue our brethren from a position of imminent danger. We must continue to give publicity to every well ascertained act of violence towards the Jews, we must make representations to foreign governments through the proper channels when outrages upon unoffending Jews are committed; and above all we must use every effort to elevate the character of the Jew in the Turkish provinces. By giving him an education which will enable him to use his genius to advantage, he may in time exercise a salutary influence between contending factions. The Jew may be the means of allaying bitter strife amongst his neighbours, and laying the foundations of solid peace and proserity in the future. This is the end towards which we must labour earnestly, continuously, and intelligently; and whatever the results on the general population, that on the Jewish population in the Turkish provinces must be beneficent, for in educating the Jew above his fellows he must win their respect, and be more fitted to take his share in the great social and political revolution which promises to pass over and transform the East of Europe.

ROUMANIA.—THE MISSION OF M. COGALNICEANO.

M. Cogalniceano, the Roumanian Minister for Foreign Affairs, has left Bucharest for a tour among the Cabinets of Europe. When Roumania stirs, the Jews tremble, so frequent and cruel have been of recent years the persecutions in that country. The Jewish question has been a political stalking-horse in Roumania for every party in turn. Russia herself has been accused before now by a Roumanian Government of fomenting disturbances against the Jews in Roumanian Bessarabia for the sake of showing the inability of Prince Charles to govern that part of his dominions which the Czar has now annexed. To judge from M. Cogalniceano's mission, the last word in the answer to the Jewish question in Roumania has not been said. There has, it appears, been "a lively discussion in the Roumanian Council of Ministers over the Jewish clause in the Treaty of Berlin." Formally, there is no Jewish clause in the Treaty of Berlin. But the sections of the Treaty which secure religious toleration in the Danubian State are of more importance to the Jews than to the Skopsi, Catholics, and Protestants who inhabit the state so newly recognised as independent. No definite conclusion was reached, we are told, by the Roumanian Council of Ministers, and M. Cogalniceano is therefore to visit Vienna, Berlin, London, Paris, and Rome, with a view to secure some modification of "the above-mentioned clause." Let us now examine the clause that has been twice referred to. It is necessary to quote three sections of the Berlin Treaty, Nos. 43, 44, and 45:—

> 43. The High Contracting Parties recognize the independence of Roumania, making it dependent on the conditions laid down in the two following articles.
>
> 44. In Roumania the difference of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights, admission to public employments, functions, and honours, or the exercise of various professions and industries in any localities whatsoever. The freedom and outward exercise of all forms of worship will be assured to all persons belonging to the Roumanian State, as well as to foreigners; and no hindrance shall be offered either to the hierarchical organization of the different communions, or their relations with their spiritual chiefs. The natives of all the Powers, traders or others, shall be treated in Roumania without distinction of creed, on a footing of perfect equality.
>
> 45. The Principality of Roumania restores to His Majesty the Emperor of Russia that portion or the Bessarabian territory detached from Russia by the Treaty of Paris in 1856, bounded on the west by the waterway of the Pruth, and on the south by the waterway of the Kilia branch and the mouths of Stary-Stamboul.

No exorbitant demand appears to have been made on Roumania by the Congress in passing a provision in favour of religious liberty, on the due observance of which, it will be remarked, depends the recognition of the independence of Roumania, and, consequently, of her immunity from paying tribute to the Porte. Accordingly, we learn from Rome that the Italian Government has resolved to oppose the demands of M. Cogalniceano for a modification of the stipulations of the Treaty of Berlin respecting the status of the Jews in Roumania. Whether or not this has yet been officially decided in Rome, and doubtless, a formal declaration would not be made till some written or verbal communication from the Roumanian Minister reached the Italian Government, there is no doubt that the Ministers of Western Europe will firmly resist the diminution in any degree of the religious freedom promised by the Treaty. It may be many years before the European Areopagus meets again. Will any Minister who has religious toleration at heart sanction a system of even limited oppression to be prolonged till the uncertain date when the diplomatic long vacation shall expire and a European Congress commence its sittings once more? It is said that M. Cogalniceano aims at rendering the granting of fuller political rights to the Jews of Roumania a gradual operation, as the change from tyranny to liberty is meeting with considerable opposition. Of course, there is opposition in Roumania. It was, unfortunately, not Roumania that decreed the emancipation of the Jews; it was the decision of a higher and more enlightened tribunal, the European Congress. The Roumanian Ministry is bound to carry out the decisions of the Congress. The present Ministry is said to fear that it will lose office if it is obedient. But so long as the decision of the Berlin Congress is not obeyed, Roumania is not independent. Her independence depended on the fulfilment of two conditions. She was to establish religious liberty and to surrender Bessarabia. In return she received independence and the Dobrudja. The exchange of Bessarabia for the Dobrudja was regarded by all Roumanians as a calamitous transaction. The only point on which they congratulated themselves was the fact of obtaining independence. Is this newly-acquired privilege to be sacrificed? After submitting to the enforced surrender of Bessarabia, will Roumania rob herself of the only valued equivalent? Assuredly, she cannot exist as independent unless she previously fulfils the conditions of the Treaty of Berlin. If a Cabinet were expelled because it stood by the Treaty of Berlin, any new Cabinet which came in pledged to defy the Treaty would find itself ignored by the Governments of Europe, if these latter did not, indeed, take some yet sterner course. In such a case, the first Cabinet would return to power, as a Ministry which would have spared the country such a humiliation. It would return with the firm support of all Roumanian patriots, including the newly enfranchised Jews themselves. The present Government has, it will be seen, nothing to fear, but everything to gain, by doing its duty to Europe, and to the cause of religious freedom. And what use, it may be asked, were the Jews preparing to make of their newly acquired freedom? What direction was taken by the discussions of the Jewish Conference at Paris on the Roumanian question? No attention whatever was paid to the political aggrandisement of the Jews, but the debate was concentrated upon the question of education. The standard of culture among the Jews in Roumania was to be raised. They were to be made fitter to contribute to the intellectual greatness of their country as well as to her material prosperity. It is not to the interest of Roumania to discourage these aspirations. It is not to her interest to maintain as a "sore into which every journalist in Europe can stick his pen" that oppression of the Jews which retards her advance towards the goal of a high civilization and an influential future. To acquire the hegemony in the Balkan Peninsula among the new states established there is the mission of Roumania. To fulfil this task she must be strong, strong in the affection of all her citizens, strong by permitting each man freely to choose the career for which he is most suited by nature. To persistently keep down and torture one element of her national life is to condemn herself to chronic suffering and imbecility.

INTERMARRIAGE *VERSUS* MIXED MARRIAGES.

We published last week a letter signed "Judæus," on the subject of the Agar-Ellis lawsuit—a case which has excited considerable interest from the light it has thrown upon the domestic life of persons who contract mixed marriages. The writer is not alone in his estimate of the wretchedness which so often marks the lot of those who form such unions. Sir Richard Malins, in the opening words of his decision upon the case, took occasion to express the thought that was uppermost in his mind, and to observe that the case furnished, perhaps, the strongest instance that had ever occurred of the misery resulting from mixed marriages. To the key-note thus struck the entire address of the Vice-Chancellor was set, and the comments of the press are but an echo of it. As for ourselves, we need hardly say that we are quite at one with our correspondent. We agree with him in looking upon the Agar-Ellis case as a warning to those of our coreligionists who fancy that they can contract mixed marriages without detriment either to their religion or to their own domestic peace. We have always insisted upon the mischief that is caused by such unions, and indeed have raised our voice against them under circumstances which made speech an act of courage and silence the easier and by far the more agreeable alternative. We felt, however, that we had a duty to perform towards the community, and we discharged it without thought of ourselves. And we must confess to a feeling of gratification, however melancholy, at finding the course we took amply justified by the revelations that have been made in connection with the case upon which our correspondent comments. To have deprecated mixed marriages and to have pointed out the evils that must arise from them can, under no circumstances, have been anything but necessary, if by doing so we have saved but one person from the miserable experiences of Mr. and Mrs. Agar-Ellis. The case has, however, to our view a suggestiveness even beyond that which presents itself to our correspondent. It undoubtedly illustrates the impolicy of mixed marriages; but does it not also suggest the necessity of taking every possible means of preventing such unions being formed and of obviating the almost incalculable mischief that must result from them? It may, probably, be said that this duty of prevention belongs to every Jew and Jewess, and that mixed marriages will speedily become things of the past if every coreligionist resolves never to marry beyond the pale of the community. But it is idle to expect that any such resolution will be generally made, or kept if made. Affection and worldly interest are much too strong when either the one or the other is matched against religious considerations, or even against the prospect of dissensions springing up to mar the happiness of married life. Love is proverbially blind; and the adage holds at least equally good for the love of money or worldly position as for personal affection. And when once a man's mind is set on marriage with any given person, the thought of its consequences either for the community or his own well being will not, as a rule, suffice to prevent it. True, the warning conveyed by such cases as the Agar-Ellis lawsuit may be useful in making a mixed marriage positively distasteful to many a coreligionist who had previously been regarding it with indifference or even with favour. But there will always be many on whom such warnings, however eloquent, will be lost; and it is with reference to such persons that our demand for preventive measures is made. The task belongs to no other hands but the ecclesiastical authorities. We admit that the happiness of persons who, with a full knowledge of the misery they are courting, contract a mixed marriage, is no business of any organised body. If they are prepared to run the risk after it has been pointed out to them, they should be at perfect liberty to do so, without interference on the part of the ecclesiastical authorities as such. We will go further, if necessary, and concede that even in view of the injurious effect which mixed marriages must exercise on the personal religion of the Jewish parties to them—an effect which we recognise fully and must always deplore—no modification of existing Jewish practice ought to be made for the purpose of saving them from those marriages and their consequences. For, again, they contract such unions with their eyes open; and if they ultimately fall away from Judaism, as they inevitably will, they have to thank only themselves for it But there is just this disadvantage connected with every mixed marriage: it not only harms the Jewish party to it, but is detrimental to the interests of Judaism and of the community at large. Every defection from Judaism is a source of additional weakness—a gap made in ranks which need, in this age above all, to be serried and compact. We want recruits, not deserters, in these times. The evil arising from mixed marriages, in so far as they affect the community, lies in the contagion of example. As is the case with other misdeeds, the unlawful union contracted by an acquaintance is cited as an excuse for imitating it. It is on behalf, then, of our religion and our race that we are pleading and have ever pleaded for the introduction of the only expedient which will effectually prevent mixed marriages—we mean the removal of unnecessary obstacles to the admission within the fold of Judaism of the non-Jewish party to an intermarriage. Between the one and the other, as we have shown on a previous occasion, there is a wide difference. While mixed marriages are forbidden by Jewish law, intermarriage, by which we mean, of course, a union between a coreligionist and a convert to Judaism, is allowed. The one is the antidote of the other. It is in the removal of obstacles in the way of intermarriage that the true solution of the difficulty lies—the difficulty, that is, of keeping within the fold of Judaism those who are likely to be seduced from it by a marriage based on self-interest. To put forward such obstacles, as has been done recently in Melbourne, is to deal the severest of blows at the stability of our common religion—a blow which is none the less deadly because it has been prompted by the very best intentions. Nay, more, it is to betray a singular ignorance of the tendencies of the times and of the true policy which, in view of them, should be adopted in the interests of Judaism. No thoughtful person can fail to notice that the age is characterised by a mutual *rapprochement* between the Jew and his Gentile neighbour. And the problem of the day for us is, not only how to prevent the Jew being absorbed in this reciprocal movement, but how to take advantage of it so as to swell and strengthen our own ranks by the enrolment of new adherents. The key to the problem lies, as we have indicated, in increasing the facilities for the reception into the fold of Judaism of those who are contemplating marriage with Jews, and are sincerely desirous of becoming proselytes. It is such a policy that we have persistently advocated; and the Agar-Ellis case confirms us in our assurance that it is the right, nay, the only safe policy.

THE JEWS IN RUSSIA.

[FROM A CORRESPONDENT.]

Under the above title, the *Cologne Gazette* publishes, on the 21st inst., a letter dated from Moscow, which is deserving of special attention, and of which I place a translation *in extenso* before your readers:

There are in Russia about three million Jews, thus more than there are in the whole of the remainder of Europe. We ought to conclude from this that the final solution of the Jewish question was more important to the Russian Government than it is to other countries. A superficial review of the condition of the Jews will, however, convince us of the contrary. The Russian laws continue to surround the Jews by a series of limitations, which have been long since abolished elsewhere.

What is the Russian Jew in a juridical sense? Can the Jew be called a "state-citizen" according to the letter and the spirit of the Russian law, or must we, in view of the existing exceptional cases and limitations, look for another word? The word state-citizen is with us in Russia closely connected with the idea of free settlement; this right the Jews do not possess throughout the whole extent of the Russian Empire. The Jew has no other rights than those which the general law grants him as an exception; they are not rights, but concessions. Thus, the Jews, although subjects of the state, appear as foreigners, who enjoy civil rights only in the guise, as they have been granted to them, of favours. And yet Russian legislation regards them in other respects not as foreigners—since they have to pay taxes and are subject to the general military service, like every other subject. There is for the Jews but one way to equality with the other subjects—conversion to the Orthodox church; for the assumption of another Christian creed is fraught with great difficulties. The law facilitates to the Jew by many means the conversion to the church of the state. It declares every Jew who becomes a convert to the Russian Church, without the permission of his parents or guardians, to have reached his majority at 14 years, whereas his majority in signing an obligation for a debt of a few roubles is only recognised at his 21st year. Civil rights, which belong to all other nationalities as a general right of man, are accorded to the Jews only in cases of special civil merit. The right to settle where he pleases the Jew can only acquire if he has been, for example, merchant of the first guild for several years, *i.e.*, after having paid to the state a considerable sum as an annual guild-tax, if he has been a soldier, or has studied at a university.

The want of handicraftsmen in some districts causes the Jewish artizan to have accorded to him the same right, so soon, however, as he abandons his trade in the provinces where he has been admitted from necessity, the police have the right to send him away. This measure is being still often applied and the Jew is ordered to his enclosed Ghetto—the Southern and Western districts of the Empire. But the law goes still further, it chains the Jews even in those districts to a world secluded from the remainder of the population. In places where the Jews have settled they form special artizan-corporations, and the elections for the town administration are separate between the Jewish and Christian populations; the administration itself is settled by special laws. It is known that a principal reason for the maintenance of the present limitations regarding Jews is the fact of their firm cohesion. The assertion of the Slavophiles, that the Russian laws, as well as the organisation of the whole society, are penetrated by Western-European principles and are a copy of that civilization, is contraverted by the fact of the juridical position of the Jews in Russia.

Every impartial man will be obliged to confess that just those weak sides of Judaism, against which the limiting powers of the law are directed, have been produced in the course of centuries by similar oppressive measures. In France, Germany, and Italy they have ceased, in Russia they still exist in full blossom. On the one hand the laws are directed against the "Commune Confederation" of the Jews; on the other hand that Confederation is being preserved artificially, and as in the case of the "Peasants' Commune," used as a taxation unit. The law permits, for instance, to Jewish communities to enrol members in the army as a punishment for offences, in which case the commune obtains a reduction of 150 roubles of its debt to the fiscal authority for each male recruit. And of what do common offences consist? Of free-thinking, of the slightest deviation from the prescriptions of the Talmud. The commune thereby gains even a sum of 150 roubles. The opponents of the Jews reproach them also with fanaticism. History proves that hostility and fear of a Jewish propaganda formed from the very commencement the basis of the juridical position of the Jews in Russia.

Other springs may also have worked at a later period in the laws regarding the Jews and have caused the hostile religious spirit against them up to the present day. Most of the laws aim at a more or less forcible conversion of the Jews to the orthodox religion. A law, for example, which was only established in 1866, provided, that every unbaptized man who became a convert to the Russian Church, and who at that time was under judicial investigation, is free from all punishment! In the eyes of the law therefore Judaism is a crime; abandoning it condones for every crime. All these contradictory views proceeded from two reasons, which are still at work. They are the envy and the apprehension of the Christians on the one hand, and the interests of the public exchequer on the other.

It was natural that the State sometimes took also into consideration the profit which the Jews could yield to it. Thus in 1831, at the time of the Polish insurrection, the Jews expelled from Kieff were recalled, because they could become useful to the Government under the then existing circumstances. And of what did the discovered advantage consist? It consisted in the organization of a spy system. After the union of White Russia with Russia proper (1722) legislation departed from the unconditional exclusion of the Jews. There they lived in masses, and one had to be reconciled to the thought of seeing in the Jews Russian subjects, although there was little question of the union of the Jews with the Christians.

All exceptions to the prohibition of settlement, or to the right to undertake contracts or farms were based upon public profit until the reign of the present Emperor. Even during the last twenty years the object "to draw profit from this people" is apparent. Thus in 1864 the acquisition of property was interdicted to the Jews in the Western Governments. The Government, becoming however convinced that industry and trade in those provinces were exclusively in the hands of the Jews, and that there was no trace of enterprising elements among the Polish population, the law was modified three years afterwards.

We can say in general, that Russian legislation respecting the Jews, the early basis of which has found a logical application, proceeded not only from mistrust and unfriendly feeling, but from the conviction that the Jews are a low race of people, who cannot claim rights which belong to all. The practical application of this principle affords a complete maze of contradictions. In the provisions respecting the spiritual administration especially, and particularly with regard to the life of the Jews, there exists to this very day a complete confusion. According to the existing laws—or rather the non-existing laws—the unnatural condition can arise that a Jew who becomes a convert, marries a Christian girl without being divorced from his Jewish wife; the deserted woman must maintain herself and her children, and has not even the right to conclude a new marriage. With regard to the Jewish clergy the present law recognizes in part the rabbis as clergymen; in part, however, this recognition is withheld from them, since they do not enjoy the privileges of the clergymen. The removal of such contradictions in the laws as regards the Jews can only be obtained by a thorough reform of the civil laws; such a reform would remove all distinctions in respect to creeds, and create family rights and obligations, which would make secular juridical acts independent of all ecclesiastical usages. A so-called amelioration of the exceptional laws would be an insufficient and misleading means, the complete abolition of all distinctions of creed in them is the first necessity.

Let us assume that all objections against the unconditional equality of the Jews which proceed from religious grounds or prejudice, are refuted. In this case there would doubtless be heard the following opinion: Are the Jews to be permitted to settle at their pleasure in all places and all towns; are the whole Russian peasantry to become dependent upon the Jews; all public-houses in the country to fall into the hands of the Jews; and the self-government of the rural communes to become questionable?

It would be more sensible and practical if the defenders of the emancipation of the Jews were to raise at present three principal demands. 1. Admission of the Jews to unlimited free settlement and to all trades, on the basis of the same laws which they have enjoyed in the districts where they are settled; for the present, perhaps, with the exception of the sale of liquor. 2. Abrogation of all special decress affecting the Jews. 3. Revision of the civil laws and abolition of all distinctions of creed in them.

Such measures would be a complete and sufficient solution of the question of the Jews in a legislative sense. Every ground for complaint would be removed from the Jews, that the interdict of the sale of liquor robs them of the means of existence, since all other trades in the whole country would then be open to them.

So far the letter in the *Cologne Gazette*. It is a very able exposition of the matter, but it merely gives a glimpse of the real state of things. The hardships which our coreligionists are suffering in the country of the Czar are innumerable. Are they likely to be removed? I fear that the prospects are very remote. But yet there are hopes that a ruler, who has given proof of his enlightenment in the abolition of serfdom, will not shut his eyes to the wrong done to the Jews, and will abrogate all exceptional measures. The Russian Government may be sure of one thing, a fact proved beyond doubt by the events in other countries. The emancipation of the Jews, while conferring a highly desirable boon upon our nation, will at the same time be a source of immense advantage to the country itself; to use the words of Portia, the emancipation of the Jew would bless, him that gives and him that receives. Demand from the Jew by all means that he undertake equal duties with the other citizens of the realm, but —give him also equal rights, and you not only command his services with justice, but would be sure of a ready response.

Bombay.—In compliance with a petition presented to the Judges the Jews of Bombay have been excused from serving on juries on the Jewish Sabbaths and Festivals.

The Late Dr. Benisch.—The following letter was published in the *West Briton* (the leading county paper of Cornwall), of Friday last: "Sir,—the learned Benisch, for many years chief editor of the *Jewish Chronicle*, is dead, and though he requested his friends that no obituary notice of him should appear in his own journal, that is no reason why we who have been under some literary obligation to him should not acknowledge our gratitude. Let me remind your readers, then, that the deceased gentleman was the author of several learned works; among them "Jewish Institutes," and a "Reply to Dr. Colenso's attack on the Pentateuch," in which latter work, the learned Jew, in the language of a scholar and a gentleman, utterly demolished the mathematical but heretical bishop, proving to the minds of men competent to decide that Dr. Colenso knew little about the subject which he handled so freely, so unwisely, and so offensively. This able scholar also translated the Hebrew Bible into English, and his translation is held in high estimation by the orthodox Jews. For myself, personally, I must say that I have frequently asked his opinion on abstruse points in connection with the Old Testament, and have always received prompt and courteous, and generally satisfactory replies. Those who knew him intimately assure me that he was a genuine student, and as modest as he was able. One of his works has just been translated into the French, and on the translator expresing a desire to say something in acknowledgment of the author's great ability, he respectfully declined an honour to which he was abundantly entitled. As a writer Dr. Benisch was terse and vigorous, as Professor Goldwin Smith, who has been attacking the Jews most unjustly, and probably from spite towards the Earl of Beaconsfield, very well knows. Of course, he was not a believer in eternal punishment —Jews never were; and therefore he warmly espoused the cause of Canon Farrar, who, unlike so many of his clerical friends, advocates eternal *hope*, an idea very distasteful to the clerical mind generally, but probably all the more true on that account. In the death of Dr. Benisch, Israel has certainly lost a true friend, and freedom a powerful advocate; and though my adoration must ever be for Jesus, "the Rose of Sharon," I willingly offer this tribute to Benisch, though he could not see in our Christ the Redeemer of mankind. The good Dr. Etheridge used to say that he believed pious Jews, *as Jews*, would be saved. I fully endorse that noble sentiment, and add that I would rather sit in Paradise with a good Jew, than with many Christian clergymen! It is, sir, time for bigotry and persecution to cease. Who gave the Christian Church commission to hound the Jew to death?—Yours faithfully, Lucretius."

To all who suffer from bilious and liver complaints, indigestion, wind, spasms, giddiness, dizziness of the eyes, &c., Dr. Scott's Bilious and Liver Pills will be found a most certain remedy, prepared without any mercurial ingredient, they have proved effectual in many cases of habitual costiveness, nervous depression, loss of appetite, with sensation of fulness at the pit of the stomach; pains between the shoulders, and the distressing feelings arising from indigestion and general debility. They can be taken at any time without danger from wet or cold, and require no restraint from business or pleasure. They act mildly on the bowels without griping, give tone to the stomach, thus invigorating the constitution and strengthening the whole nervous system. Every person, especially heads of households, should have a box of these Pills always by them, as by paying attention to the regular action of the bowels, stomach, and liver, many a severe illness is avoided or mitigated. Prepared only by W. Lambert, 1a, Vere Street, London, W., in boxes, 1s. 1½d. and 2s. 9d., and sold by all respectable medicine vendors throughout the United Kingdom. Important Caution.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills," and do not be persuaded to try any other medicine. The Genuine are in a square green package, with the name "William Lambert, 8, King William Street, Charing Cross," engraved on the Government stamp. Take down the particulars. Should any difficulty arise in obtaining the pills, send 15 or 35 postage stamps to the establishment, and they will be forwarded free.—[Advt.]

CORRESPONDENCE.

All letters intended for insertion must be authenticated by the name and address of the writer—not necessarily for publication, but as an evidence of good faith. All communications intended for publication should be written on one side only of each sheet.

The Editor finds it necessary to state that he cannot undertake to return letters which he may feel it his duty to decline to publish.

It is particularly requested that all communications for the Editor be forwarded direct to the office of the Jewish Chronicle, 43, Finsbury Square.

We wish it to be understood that we do not necessarily identify ourselves with the opinions of our correspondents.

JERUSALEM.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The events of which we have been informed in the *Jewish Chronicle* of last Friday by Mr. Simon Stampfer is so far gratifying to the Jewish well-wishers of Jerusalem (should the land acquired near Jaffa be properly cultivated) that a hope may be here expressed that it may only be the precursor of several other purchases by our coreligionists. Of course, there are two sides to every question. One can feel but little sympathy with land buyers who cultivate merely for the greater gain, and do not take into the remotest consideration the wants and requirements of the inhabitants nor the welfare of the employed.

There is plenty of labour to be had in the vicinity of Jaffa both amongst the Jews and Turks, and, of course, the lowest price ought to be accepted whether asked by one class or the other. This is merely a question of capital and labour. Every one knows what best suits him, and has a right to make whatever stipulations he pleases, and ask whatever price he chooses for the use of his time during certain periods daily.

There is no truth whatever in the report that Mr. Pines is going to Jerusalem with £6,000 to purchase land—no amount has been yet decided on, except one sum of £500. I cannot understand the enquiry "whether he comes in peace." I suppose he is going out as a small buyer, and will prefer to buy at the lowest price, as is the duty of every paid agent rather than to "gain personal fame and glory."

Yours obediently,
H. Guedalla.
London, 26th August, 1878.

[Translation.]

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The governing body of this city are making a collection from all under their jurisdiction, each family giving so much, for the benefit of those who have been made widows and orphans by the war.

Two respected inhabitants of the Holy City have purchased a large piece of land situated on the high road between Jaffa and Shechem—about three hours' walk from the former—near the village Jehud, and about half an hour's walk from a village called Beni-Berak, which is mentioned in Joshua (xix. 45). The small stream which flows through these villages, and which is in the Bible (*ibid.*) called Me-Jarkon, waters also the possession which two of our brethren have purchased. The purpose of the owners is to sell portions of the land to any persons who wish to cultivate the ground as a means of subsistence. Let us hope that their intention will meet with the success it deserves, so that our poor brethren may have bread to eat and not be compelled to travel to foreign countries to gain a livelihood.

Our brethren who dwell in Sebaste have likewise bought a small plot of ground near the city. They wish to cultivate the land by the "sweat of their brow." God grant that their wishes may be realised!

We hear from the cities of Tiberias and Sepphoris that hundreds of people, and among them women and children, are departing for foreign countries, especially Russia, to seek alms. The report goes that the streets of Odessa are now full of "the Jews of the land of Israel," as they are called by our Russian brethren. As in other matters, so in this, there are two classes among them. Some have left out of sheer necessity, while others have gone of their own free will or for the sake of breathing the air of countries outside Palestine for a short time, so that on their return they may the more enjoy the air of the Holy Land. Full information on the matter of emigration, together with prospects connected with it, are contained in my book which is only waiting for subscribers before it can be published.

Dr. Hertzberg, the director of the property "Mikvé Israel" in Jaffa (Jaffa Agricultural School of the Alliance Israelite Universelle), paid a visit this week with his wife and children, to the Holy City. It had been his intention to come to Jerusalem immediately on his arrival from Europe, but his manifold duties and hard work in connection with the cultivation of the colony prevented him from coming till now, just when the gathering of the harvest here is finished.

We have been enabled to see what we have already heard, viz., that he is a man firmly attached to his faith, and extremely observant of its commands. The good name he bears, and his mode of conduct, have produced a strong effect in the hearts of our brethren here. I find that many who hitherto abstained from sending their children to the "Mikvé Israel" lest they should depart from the ways of God and His commands, are now eager to send their children to the school attached to the property. A new era will now begin in the status of this institution, to the glory of the Holy City, and to the benefit of its people.

The inhabitants of this city are now constantly speaking of the expected arrival of Mr. S. M. Pines, the Agent for the Sir Moses Montefiore Testimonial Fund, and are speculating on his action. Both peaceful and clamourous people imagine that Mr. Pines comes laden with treasures and that he will fill the pockets of their ragged garments with money. On the other hand, the heads and leaders of the city complacently persuade themselves that Mr. Pines will join with them in their plans, will do his utmost to help them to crush all those whose dearest object is to slander the leaders, and also those who rise against them and endeavour to introduce new measures which their fathers did not plan. But we ourselves, though we do not try to disabuse their minds of their cherished ideas, because we believe they are deaf to our arguments, we are able to indulge in our simple hope—and to the statements in the newspapers our hope will not deceive us—that at least Mr. Pines will be extremely careful in his plan of action, that he will lend an attentive ear to all who interest themselves in the welfare of our city, and carefully weigh the information thus obtained before he gives expression to his decision. Without doubt, Mr. Pines will know that it is not easy to find out the plans and condition of any of the Kollelim of Jerusalem.

Yours obediently,
A. M. Luncz.
Jerusalem, August 14th, 1878—15th Ab, 5638.

EDUCATION IN HOLLAND.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—As in one sense the youngest, but in another sense the oldest "Head-master" under the Netherlands' Government Education Act, I may be permitted to say a few words in your paper about the Amended Dutch Education Act, the progress of which you have been good enough to notice during the last three weeks.

You are somewhat in error where you report (August 16) that our new Education Bill enacts that "religious education shall be *no longer* compulsory in the Dutch schools." The right of religious equality, so far as educational legislation goes, was won some years ago by—may I say it?—the flower of intellect of Protestant Young Holland. The social and political significance of the passing of the Amended Bill is this: that the head of the State, the chosen representatives of the nation, the foremost among the scientific educationalists and the instinctive feeling of justice among the Dutch people have conjointly testified to the wisdom and worth of the Old Undenominational Act. Now that we, Young Holland, have cleansed ourselves of the mud thrown at us for the last ten years, we may be granted the privilege of looking the world in the face. We have no desire to retaliate upon our persistent traducers; but we want, and demand the meed that is due to our persistent efforts.

If I write to a Jewish paper on this matter, I do so to inspire reflection in both Christians and Jews. In Holland, the cry from Ultramontane Christians has ever been that the supporters and champions of the Secular Education Act were unbelievers, miscreants and blasphemers; further, that they schemed to inculcate their principles in the young. Time, which cures most evils, has long shown conclusively that no charge could be brought against any one of Young Holland on this count. No,—and once more no—our aim and object, in taking the stand we did, has never been to disseminate philosophical opinions (which are certainly no pabulum for children), but to ward off the injustice of religious disabilities. Our mad dreams have been to see Jew and Gentile children on the same form, seated side by side, profiting both alike by the instruction of the finest brain capacity obtainable, and *unlearning* to ridicule, slight or despise the schoolmasters who are not of their parental religion. This has been our object all along; and for this the Jews are somewhat indebted to Young Holland. Not much, however. For in the debates on the amended Act—which stam and seals our principle—your coreligionist, Mr. Godefroi, has manfully stood our side, in spite of great temptation. I, for one, consider the account closed.

Yours obediently,
Alex. van Wijngaerden-Bikkers (Honorary Head-Master under the Netherlands' Education Act.)
Lewisham, 28th August, 1878.

THE JEWS IN RUSSIA.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—If the following paragraph should meet the eye of that earnest searcher after truth and steady Russophile, Mr. Gladstone, he will hear of something to his advantage, calculated as it is to open his eyes to the eternal fitness of things in Russia being selected as Europe's mandatory for reproving the sin of the unspeakable Turk in withholding the rights of common humanity from his miserable Christian subjects.

The subjoined extract from the *Presse* of a recent date needs no further comment: "A certain M. Zelenski recently published a treatise, under the title of *Zydzi Niemcy i my* (Jews, Germans and Ourselves), wherein it is maintained that "Jews and Germans despoil and drain the country dry." This pamplet, which has already gone through three editions, is being scattered broadcast amongst the people. Equally widely-spread is the wretched compilation of a priest, named Luitastanski, in which the old accusation, that the Jews use Christian blood at Passover, is revived. This mischievous fabrication is dedicated to the Russian Grand Prince, who has accepted it in a letter of thanks.

The publication of such scandalous productions is thus freely permitted by the Censorship, whilst sanction was refused to the publication of an account of the recent outrages (against the Jews) at Kalisch, nor has the Censorship allowed a Russian translation of Professor Schleiden's work, "The importance of the Jews in the preservation and revival of the sciences in the Middle Ages," to see the light.—Yours obediently,

An Occasional Correspondent.
Frankfort, 22nd August, 1878.

Cyprus.—Mr. A. M. Luncz of Jerusalem writes to us: In the island of Cyprus there are at present no Jews, nor, apparently, have any Jews for a long time resided there. There is one coreligionist who has several times made wine there, and was obliged to take some Jews with him from here for that purpose. On one occasion he stayed there until after the New Year and Day of Atonement, and with his men held public worship there.

Notices to Correspondents.—"B. K.," "Enquirer."—Unacceptable. Mr. A. B. Lowndes.—Your letter is not sufficiently explicit to enable us to comply with your request.

Received: In aid of Morocco Famine Relief Fund, 21s. from Mr. Henry Jacobs Sheerness.

Entertainment at Miss Pyke's Establishment, Ramsgate.—On Tuesday afternoon, the 20th inst., a highly agreeable entertainment was given by the pupils of this institution. A large gathering of the parents and friends of the pupils as well as of residents and visitors at Ramsgate assembled at the school premises, opposite the Granville Hotel. Among those present was Sir Moses Montefiore who, accompanied by Mrs. Guedalla, remained till the end of the proceedings. The programme included recitations in English, French and German, part singing and instrumental music. The singing and music were much appreciated. The recitations were rendered with remarkable distinctness and in admirable spirit, the elocutionary powers of the young performers eliciting the warmest expressions of approval on the part of the audience. The French and German scenes from Molière and Goethe were acted with striking facility and were greatly applauded. "Eine Leitre Schlittenpartie" (a musical sketch by Chwalal) was especially well received. During the intervals between the pieces, the pupils' drawings were inspected and received general commendation. At the end of the proceedings Sir Moses Montefiore addressed the meeting. His rising was the signal for a very hearty demonstration from all present. He expressed the extreme pleasure he felt at witnessing so interesting and successful a performance. The young ladies seemed to him to speak English, French and German with equal correctness. What he had heard was a proof that these languages could be well taught in England, and parents were under no necessity to send their children to the Continent in order that they might obtain a good knowledge of foreign tongues. He thought that the parents in that assemblage could not but be highly gratified when they saw and heard the result of the good education their daughters were receiving. He concluded by thanking the principal, Miss Pyke, for the amusement she had afforded him and others, and by thanking the company for listening to the words of an old man. Among those who especially distinguished themselves at this pleasant meeting we may mention Ellah Barnett and Julia Jacob, young ladies of the age of nine, Eva and Gertrude Durlacher and the twin sisters, Curtis.

Holloway's Pills.—In the complaints peculiar to females these Pills are unrivalled. Their use by the fair sex has become so constant for the removal of their ailments that barely a toilet is without them. Amongst all classes, from the domestic servant to the peeress, universal favour is accorded to these renovating Pills; their invigorating and purifying properties render them safe and invaluable in all cases; they may be taken by females of all ages for any disorganization or irregularity of the system, speedily removing the cause and restoring the sufferer to robust health. As a family medicine they are invaluable for subduing the maladies of young and old.—[Advt].

JEWISH CRIMINAL LAW ACCORDING TO THE TALMUD.—I.

(From the French of Dr. Rabbinowicz's "Legislation Criminelle du Talmud.")

The portion of the Talmud which treats of capital punishment in reality aims, as we shall see further on, at the abolishment of the penalty of death. This penalty is replaced by imprisonment for life (however, without compulsory labour) for murderers; so far as other criminals are concerned, the Talmud almost entirely suppresses all penalty. The tendency throughout was the acquittal of the accused. Indeed, Israel's greatest doctor, Rabbi Akiba, and his colleague, Rabbi Tarphon, said, "If we had been members of the Synhedrion never would any person have been condemned;" and the Mishnah says: "The Synhedrion which passes a sentence of death once in seven years is a sanguinary Synhedrion;" Rabbi Eliezer said, "Once in seventy years." We see from every page in this portion of the Talmud that all doctors, without exception, were unanimous in employing every means possible to arrive at an acquittal; this makes us understand the passage in the New Testament where, it is mentioned—when some persons were going to take a guilty woman before the court—Jesus said to them: "Let him who considers himself sinless throw at her the first stone," whereupon the woman was let go. This remark of Jesus could not have been seriously used; as a rule, the police were in duty bound to look out the guilty; it was the general tendency among the Jews which allowed the woman to go, in order to avoid the application of the penalty of death.

In the Mosaic legislation we also meet with the penalty of scourging. Here, likewise, the tendency not to apply it was manifest throughout: "If the culprit after having been tied should succeed in escaping, he is acquitted: he has already been sufficiently punished. If the scourge breaks at the first lash the culprit is acquitted" (Makkoth f. 23). Let us now enquire how the almost total abolition of capital punishment, as with the infliction of stripes, was arrived at, and let us see what were the crimes punished by the Law with either of these penalties, under what condition these penalties were applied, what were the procedure, the means of inquiry, and the manner in which the Law was carried out.

CRIMES.

All crimes forbidden in the Bible under the penalty of death incur also the same punishment under the Rabbinical Law. There was a second category of transgressions which in the Bible did not involve the punishment of death, but only that of stripes. It may be said that the Rabbinical Law has considerably reduced the number of those coming under the second category. As for the first class the Rabbinical Law has hardly made any change in them. Only three crimes mentioned in the Bible had in the Talmudical period become real anachronisms; and without venturing to strike them out from the legislation, it was sought to diminish their consequences; notably, when the question was to pass the sentence of death upon witnesses whose evidence was disproved by an *alibi*. Rabba said: "The Mosaic Law which condemns witnesses whose evidence has been disproved by an *alibi* is a law which we do not understand; for it is difficult to understand why the Mosaic law assumes with so much certainty that it is the first witness who said a falsehood and not the second." We are obliged to accept this law without understanding it; but we have no right to draw any other consequence from a similar law.

At the time of Moses, and before him, a father had the right of life and death over his children. The patriarch Judah ordered his daughter-in-law Tamar to be burned. Reuben said to Jacob: "If I do not bring thee Benjamin, thou mayest kill my two sons." (Gen. xlii. 37.) When therefore a father had a debauched son he had the right of putting him to death without consulting anybody, not even the tribunal or the mother of the child. Moses, however, made a very progressive law, by enacting that he who wished to put to death his debased son could not do so without the consent of the mother, and that even this consent was not sufficient. The father and mother were obliged to submit their complaint to the court. (Deut xxi. 12-18.) This law, despite the eminently progressive character at the Biblical period, had become quite unintelligible at the Talmudical period. "The Biblical law," says the Talmud, "concerning a rebellious son has never been applied, and will never be applied. Is it possible that parents will cause their sons to be stoned because he has eaten a quantity of meat, and drunk a certain measure of Italian wine?" Lastly, the law according to which a city guilty of idolatry was to be destroyed (Deut. xiii. 14-17), had likewise become an anachronism, and the Talmud was convinced that it had never been applied, and would never be applied.

To the second class of crimes should belong all violations of the Commandments and of all Biblical prohibitions. How many of such crimes are there? I have not counted them. For the rest it will be easily understood that the number has no fixity. One may for instance consider that the law concerning the two phylacteries as forming one or two commandments. A Talmudist has discovered that there are 248 commandments, and 365 prohibitions. It may have been supposed that the transgression of any of these laws ought to be punished by the infliction of stripes.

But the transgression of a law can take place in two different ways. A law may be transgressed by a positive act, by doing something that should not be done. A law may also be transgressed by an omission, by not doing something that ought to be done. In the Bible no distinction is made between these two kinds of transgressions. But the Rabbinical Law only punishes the transgression by an act, thus cutting off from the penal legislation the transgressions against the 248 commands and those of prohibition, the transgression of which has not been caused by any act. In this manner the Rabbinical Law cut off from the penal legislation more than half of the crimes which should have been punished by the infliction of stripes.

The Biblical punishment expressed in the passage, "Thou shalt cut off the hand of the woman" (Deut xxv. 12), was abolished by the Rabbinical Law, and substituted by a pecuniary fine. (Baba Kama, 28). The Mosaic law, "eye for eye, tooth for tooth," &c., was likewise abolished by a rabbinical law, and replaced by a pecuniary compensation to the injured. (Ibid. 85).

CONDITIONS UNDER WHICH THE LAW PUNISHED CRIMES.

In the Bible are only found the conditions adopted by all legislators, viz., that the commission of the crime should be duly proved by witnesses: that these should be trustworthy and disinterested men, and that the guilty person should have committed the crime voluntarily knowing that it was a crime. The Rabbinical Law is not satisfied with those conditions. It prescribes a preliminary warning, and it is not sufficient that the witnesses should have warned the accused that what he was going to do was a crime, but in addition also that they should have warned him that the punishment of this crime was death; should they by mistake have informed him that the crime was only punished with scourging, the accused cannot be sentenced to death. (p. 14.) Rabbi Jehudah even adds that the witnesses in their warning must even have stated with what kind of death the particular crime was punished (p. 13.) The Rabbinical Law by making such a condition, has thereby all but decreed the abolition of the punishment of death. This warning is nevertheless prescribed for all crimes with the exception of two, viz, the false testimony of individuals who conspired to have the accused sentenced to death; these were to be sentenced to death although nobody warned them that the consequence of their false depositions would be capital punishment, since no person could know beforehand that their testimony would prove false. And secondly, the seduction of a Jew to worship heathen divinities. The seducer in this case was sentenced to death without preliminary warning. For all other crimes capital punishment could not be inflicted unless the guilty person had been previously warned by being told that that the crime was punished with death and even the mode of death. The Bible knows nothing of this warning. On the contrary, it narrates that if a man performed some work on the Sabbath day, that he was taken in custody and brought before Moses, because it was not known whether he was to be punished or what punishment was to be inflicted. Consequently, he could not have been warned by telling him by what mode of death it was to be punished; and nevertheless, he was sentenced to death. (Num xv. 32 36; see Lev. xxiv. 10-14.) I do not speak of Judah who ordered his daughter-in law to be burnt without any warning having been given to her, nor of the worshippers of the golden calf who were not warned, nor of Zimri slain by Phineas without warning, nor of the numerous executions ordered by devout kings of Judah, and this even with the consent of the Prophets, without the guilty persons having received any warning.

This idea to require a preliminary warning could only have arisen from the desire to avoid a sentence of death. The Talmudists were veritable abolitionists of capital punishment, and they therefore easily persuaded themselves that it should be applied to most crimes, the gravity of which was not known by everybody. Many persons of the common people might not have known that witchcraft was a crime punishable with death when they saw that it was practised by their pagan neighbours, and, unfortunately, also sometimes by Jews themselves. It was the same with the cohabitation of relatives within certain degrees, regarded as quite lawful by the heathens, their neighbours, among whom a brother often married his sister. The Rabbis easily came also to the idea, in consonance with their ardent desire to avoid a sentence of death, that it was not just that he that was not acquainted with the mode of death prescribed for the crime should be punished just the same as he who was acquainted with it. This is of a piece with another talmudical idea, according to which the depositary who lost a gold piece entrusted to his custody, but who was told that it was a silver piece, was only obliged to pay the value of a silver piece (Baba Kama p. 2). It was also thought that a homicide might be acquitted if he had killed his victim indirectly (p. 128, 129), or if the victim was affected with an incurable rapidly-killing malady, or if several persons had in conjunction attacked their victim so that his death could not be attributed singly to any one of the assailants (p. 131).

The sum total of all these conditions requisite before a sentence of death could be passed, as well as several others not enumerated here, practically amounted to the abolition of the punishment of death, so that Rabbi Akiba and his colleague could, with justice, declare that if they had been members of the Synhedrion no one would ever have been sentenced to death.

Was it reasonable thus to acquit all malefactors? What would become of all religious and moral institutions, the basis of Israelitish life; what would become of the safety of society if a murderer were acquitted under the pretext that he had not been warned, or that he had accomplices, or that the criminal had found means to kill his victim indirectly? To these questions, the Talmudists had an excellent reply, better than that of the modern abolitionists. In our days it is demanded to replace capital punishment by hard labour for life, *i.e.*, by a slow death, by a wretched life, affected by moral and physical maladies, resulting in an agony extending over a number of years, instead of a quick death, almost without any suffering. The Talmudists only strove to insure the safety of society from murderers by shutting them up for life (p. 138). The same punishment was also decreed against relapses (p. 137). There was also a temporary imprisonment (p. 133), which seems already to be indicated in the Bible, but confinement for life, decreed in the two mentioned cases, was a purely rabbinical punishment.

As to other crimes, such as incest and idolatry, &c., they were so rare in the Talmudical period, that those guilty of them might be acquitted without any fear either for society, or for the basis of religion and Jewish life. For extraordinary circumstances an exigency could be met by the permission which the law gave to the heads of the nation to inflict punishment on individuals who became dangerous to society (p. 109).

PROCEDURE AND MODE OF EXECUTION.

In the Bible we find prescribed three different kinds of capital punishment,—death by stoning, burning or the sword. Stoning was the popular and primitive execution, to be inflicted on a person that should have committed a crime which shocked everybody, and who performed a scandalous act. The enraged people did not allow any individual to attack the common enemy; all wished to have their share in the revenge of society; all wished to participate in the patriotic action to free society from a monster which threatened it.

The monstrous crimes for the Jews were: incest, blasphemy, pagan worship, witchcraft, desecration of the Sabbath, a crime committed against either of the parents, or seduction which had for object to induce a Jew to worship pagan divinities. Of all these crimes the most monstrous was incest. If an individual had the intention to pay worship to pagan divinities, it was not lawful to kill him in order to prevent him committing the crime; but if a person was going to do violence, to commit incest, it was lawful to kill him in order to prevent him committing it.

As for the manner of execution, Moses introduced a considerable reform. Everybody absolutely desired to participate in that war of society against a monster which threatened it; the crowd could not be kept back; each carried a stone to the structure. But said Moses: Let nobody touch him before the witnesses have done so, *i.e.*, before those who are convinced that the crime has really taken place; otherwise, a popular report which might be spread without foundation, might often prove fatal to innocent persons (Deut. xvii. 7). The Talmudists completely changed the mode of execution, and from a popular, blind, furious attack transformed it into a judicial execution; regulated and guarded by all the precautions recommended by the desire to spare the life of the accused, and to diminish his sufferings, if death was unavoidable. The stones of ancient times were only there as a remembrance; and if the condemned was a Hercules, if by a miracle he did not die instantaneously by falling from a great height, a stone was cast on his heart, and those present had no chance of casting stones, except when, as by a second miracle, the condemned still lived.

Burning was an extraordinary execution, which had for object to impress still more deeply upon the popular mind the horror of the crime committed; it bore a more judicial character than stoning. It was the punishment for a very aggravated incest. The rabbinical law speaks of a mode of execution which is not that of the Bible, and Rab Nachman said that it causes less pain than burning. Perhaps there was also another reason.

There were crimes which were not punished either by stoning or burning, but by the sword. This was a purely judicial function in which the people did n participate. It had not the character of stoning which was a punishment inflicted by the infuriated people against a person threatening society, nor of that of burning which was a mode of execution as rare as it was terrible, and destined to inspire men with a salutary horror of the crimes which brought on such a punishment. It therefore seems that the sword was the instrument employed in all executions in which there was neither stoning nor burning. Nevertheless the rabbinical law punished only murder by the sword. Reference is also made to the inhabitants of a city guilty of idolatry, which was to be punished by the sword. But we have already seen that the Gemmara said, "The condemnation of a whole city for the crime of idolatry has never taken place, and will never be pronounced." For all other crimes punishable by death it decrees strangling, laying down the principle : all capital punishment, the manner of the execution of which has not been indicated, can only be by strangling. Why? There is no other reason than that we read in the Talmud that strangling inflicts less pain than the sword. And the Jewish doctors were right. In the numerous examples of war and massacre where the sword was employed for killing, as well as in the cases of political and judicial executions very numerous among the pagans who did not trouble themselves about the sufferings of the condemned ; they noticed that death by the sword caused long and terrible sufferings should the carotides and the jugular veins not have been completely severed, which must have been frequently the case considering the insufficient anatomical knowledge in ancient times. Nevertheless the Jewish doctors knew already that if the throat of anybody was cut he only died from the hemorrhage resulting from the cutting of the vessels, since in the treatise of *Cholin* Rabbi Jehudah said that in killing animals for food the great blood vessels of the throat must be cut that death may ensue rapidly. But would it have been easy for everyone to find them? Strangling was therefore preferred by which death is always rapid.

INQUIRY.

To institute enquiries and to pass sentence, and carry them out, the members of the Synhedrion were required to have a knowledge of the science of the period. Medical knowledge was indispensable to be able to say how many stripes the culprit was capable of bearing. Baba son of Butah, made an experiment to discover the imposition of a culprit who produced the white of an egg for some other substance. The rabbi tested it by fire and then said, "The white of an egg coagulates when exposed to the heat, but the other substance does not coagulate." (*Ghitton* 57.) The disciples of Rabbi Ismael dissected a person sentenced to death after the execution. They did this in order to study human anatomy. Pathology, anatomy, *materia medica*, mathematics, astronomy, agriculture, zoology, &c., were then studied. What distinguished Jewish studies in the Talmudical period was that they were not only a means to arrive at some practical purpose, but were an object in themselves. The laws concerning a "rebellious son" were studied just with as much zeal, although according to the Talmud they were never applied as were the laws which affected daily life. The consequence of this mode of study was that no branch of human knowledge then cultivated was unknown to them. It was said that Hillel had eighty disciples who were all universal scholars, who were strangers to no branch of knowledge studied at the time.

In the procedure every means possible was employed to procure an acquittal ; and even after sentence was pronounced hope was not yet given up. The judges partook of no food the whole day, but waited in court in order to be ready to reverse the verdict should a fresh argument in favour of the accused be produced. The convict himself even when he arrived at the place of execution could plead that he had a fresh argument to prove his innocence to produce. He was then taken back to the court. And even when his argument appeared hardly admissible it was assumed that fright prevented his expressing himself clearly, and he was listened to ; he was even several times taken back on the same plea.

These passages, in my opinion, prove that the Rabbinical Law admitted "extenuating circumstances ;" for the arguments produced by the accused under such circumstances, at the moment when the mind was greatly confused, could hardly be scientific arguments, logically deduced, which could have escaped the most illustrious doctors of the nation. These arguments could only have been extenuating circumstances, arguments to which no rule and no scientific discussions were applicable, and which could only be appreciated by a jury composed of men of experience, who knew the accused, his habits, antecedents, and the circumstances of his life, as well as the crime committed.

It is remarkable that the Talmudists were the first to put forth the idea that every care possible should be taken to diminish the sufferings of capital punishment and of scourging by applying to the culprit the commandment "Thou shalt love thy neighbour like thyself." Charitable women, or the community supplied the necessary drugs to render the culprit insensible to his sufferings. It is just the same as in our days choloroform is administered to the sick undergoing a surgical operation. Human dignity was spared as much as possible in the culprit. Rabbi Meir said that human dignity must be spared in the culprit, because man has been made in the image of God (p. 111) It is true that many of these contrivances had not been proposed or developed until after the loss of national independence, at a time when the Jews no longer had the power to sentence anybody to death. But it is certain that most of these contrivances were already applied at the period of national independence, and that they were employed in the very rare case of capital punishment.

(To be continued.)

The German Elections.—During the recent elections to the Reichstag the Jews were subjected to a violent attack from a fanatical party in the country. A new party was formed, whose name sufficiently indicates its hybrid character. It was called the "Christo-Socialists," and its mission appears to have been to revive the obsolete prejudices, all the old fanaticism, and to excite the masses against the Jews. One of the chiefs of the party was a man named Grüneberg, and at one of the electoral meetings over which he presided he accused the German Jews of being *traitors* and *defenders of assassination.* The police, in order to put an end to such indignities speedily dissolved the meeting These manœuvres met with the success they deserved ; the "Christo-Socialist" Party succumbed under the ridicule and indignation with which it was assailed from all quarters.

Hakerem.—Under the title *Hakerem* (the Vineyard) there appeared this week in London the first number of a Hebrew journal, which is to be issued weekly. The several articles are written in pure Hebrew, and consist, amongst others, of an introductory address, political articles on the present aspect of the Eastern Question and on the recent Eastern Debate, a biography of Dr. Phillipson of Bonn, a *feuilleton*, &c.

The inmates of the Jews' Hospital and Orphan Asylum, Lower Norwood, accompanied by the Head-Master and their teachers, had their annual excursion on Tuesday, the 22nd inst. The children spent a most enjoyable day at Rosherville Gardens, every amusement being provided for them, also tea, cakes, &c., to which they did ample justice,

HAND-IN-HAND ASYLUM.

A General Court of the Governors and Subscribers of the Hand-in-Hand Asylum was held at the new building, Well Street, Hackney, on Sunday last ; Mr. John Harris, the Vice-president, in the chair.

The principal business of the meeting was the election of three inmates. The ballot having been duly opened, Messrs. Mark Freeman, Louis Levy and E. Teller were appointed scrutineers.

On the motion of Mr. H. Simons, it was resolved :—That this General Court beg to recommend to the consideration of the Committee that the present mode of voting be amended, and that in future the multiplicity of votes be abolished.

In the absence of the Rev. B. H. Ascher, Mr. D. Jameson moved :—That the votes polled by unsuccessful candidates be carried forward and added to the number of votes polled for each of such candidates at the two elections following the one at which he may have first been a candidate.

The motion was seconded by Mr. L. Friedlander, supported by Messrs. Louis Levy and H. Simons, and carried unanimously.

The ballot having been closed, Michael Crabbe, Moses Hart and Henry Myers were declared to be the successful candidates for admission into the asylum.

Votes of thanks were passed to the Scrutineers, to the Chairman for presiding and for the interest which, as Vice-President, he takes in the welfare of the institution ; to the President (Mr. Jonas Jacobs) and the Treasurer (Mr. Salomon Pool), for the great zeal which they have displayed, and the important services which they have rendered to the Asylum ; to the Matron (Mrs. G. Myers), for the able manner in which she manages the institution ; and to the Vice-Chairman of the meeting (Mr. Charles Davis).

The new quarters of the Asylum are most pleasantly and healthily situated in Well Street, Hackney. Having been located for upwards of thirty years in Wellclose Square, in a densely populated neighbourhood, and near a large number of factories, the removal to Hackney is a most delightful one for the inmates. The freehold of the present premises was obtained for £865. Considerable alterations and additions were necessary in order to adapt the building to its present requirements, and these were carried out under the superintendence of Messrs. N. S. Joseph and Pearson, architects The present building is in every respect thoroughly suited to its purpose. It contains, besides the private apartments of the matron, a spacious and handsome dining room, a smoking-room overlooking the garden, well-ventilated and commodious dormitories with comfortable beds, bath room and lavatories, and an extensive garden tastefully laid out. One of the principal features of the Asylum is its synagogue. It is situated on the second floor of the building, and contains seating accommodation for upwards of 50 persons. By the side of and above the Ark are some handsome stained glass windows, and the little synagogue when lit up, presents a very pretty appearance. It is intended to throw the synagogue open free to any subscriber during the forthcoming high festivals. The dedication of the building by the Chief Rabbi is expected to take place on Sunday, the 22nd prox. The cost of the entire building, including the purchase of freehold, rebuilding, furniture, and various other expenses, amounts to £2,500. The present number of inmates, including those elected at Sunday's meeting, is 14.

TOWN AND TABLE TALK.

The Rev. B. Berliner, Minister of the Bristol Congregation, has been elected Minister of the St. John's Wood Synagogue.

The Rev. Dr. Joseph Strauss, of Bradford, has been appointed Lecturer in German and Oriental languages to the Yorkshire College.

At the recent Chess Contest held at Paris, the Second Prize was gained by a Jew, Herr Winawer, a native of Poland.

Mr. S. Israel (member of the Jewish Working Men's Club and Institute), won the "East London Chess Tourney," and was awarded the prize offered for competition among the clubs comprised in the East London District Union of Working Men's Clubs.

Amongst the successful competitors for examination for admission into the Royal Military Academy at Woolwich, Mr. Mathew Nathan of Pembridge Square, was second on the list.

Prof. H. Graetz publishes in this month's number of his *Monatsschrift*, &c., an important essay on the situation of Sinai or Horeb. After having given his proofs from Biblical passages that Sinai cannot be looked for in the Sinaitic peninsular, and therefore is not to be identified with the Serbal or the Jebl Musa (he says that Prof. Ebers's identification of the various stations in the desert compared with the hieroglyphical documents are "topographical dreams"), he concludes that Sinai must have been situated in the vicinity of Edom and the desert of Pharan, near Kadesh. This idea, we believe, is not quite new, but the author's proofs from the Bible are striking, and it is astonishing that the late Dr. Beke, who quotes the same passages, should not have rightly interpreted them. All geographers and Biblical students, says Prof. Grätz, in searching for Sinai between Suez and Akabah have been misled by monastic traditions. If the author is right, and we think he is, his identification of Sinai with Mount *Araif*, situated, according to Prof. Palmer, about twenty miles from Ain-Gadis (Kadesh), on the way to Egypt, is most acceptable.—*Athenæum*.

The *Spectator*, in an article on "Popular Satire and Lord Beaconsfield," referring to the "nerve of genuine superstition running through him, both as to the principle of race, and as to the magic of a personal destiny," makes the following remarks : "That Mr. Disraeli has always believed in his race, every one knows. But few know how much of the character of a wild superstition that belief has had ; how sincerely, in all probability, he holds that in some sense or other inspiration is a 'geographical' expression—that it haunts certain places—that the races which have long peopled those regions have a sort of supernaturalism about them—and that in them, much more than elsewhere, what he calls 'the fiery course of the creative passions' leads to great historic results. In the preface to 'Alroy,' he says of the supernatural machinery of that 'wondrous' tale, that it is 'cabbalistical and correct,' and you can hardly doubt in reading it, that while the author has a profound contempt for the Talmudists, that is, the painstaking commentators on ideas and words, he has a half-belief in the Cabbalistic sorcery, with all its wild spiritual machinery and its splendid visions. At all events, whatever his real view may be of the preternatural side of Jewish history, there can be no doubt at all that Lord Beaconsfield has a superstitious faith in personal destiny—as something fixed for every man which he must achieve, and of the grandeur of which, when it is to be grand, he possesses some personal intuition, in the strength whereof he may ride buoyantly, even in the midst of failure. This superstitious belief in preternatural powers that carry select men on the achievement of their destinies is engraved on all he has written with any sort of personal feeling, and we should suppose that it possesses Lord Beaconsfield with all the force of an intellectual passion. Thus, the satirical view of Lord Beaconsfield is not all true. He is a mountebank of genius ; but a mountebank with a deep belief in his race, himself, and his destiny. It is this which has coloured all his life, from his first shrill warning to the House of Commons that one day he would make them hear him, to his recent policy in relation to the East."

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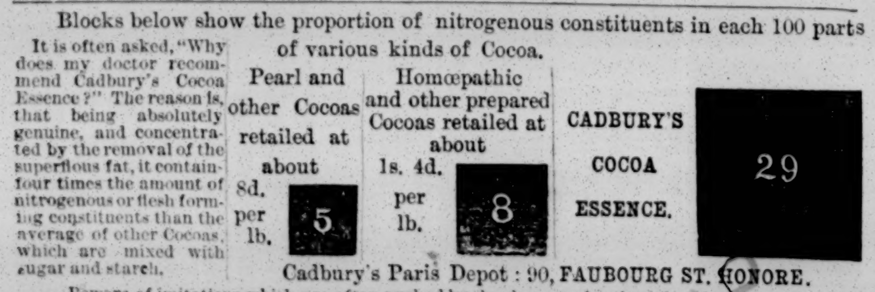

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RECKITT'S PARIS BLUE,
See that you get it!
As bad qualities are often substituted. The genuine is used by the Laundresses of the
PRINCESS OF WALES & DUCHESS OF EDINBURGH.

THE FREEMASON'S TAVERN,
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FOR
PUBLIC AND PRIVATE DINNERS, MASONIC BANQUETS, WEDDING BREAKFASTS, BALLS, &C.
IS TOO WELL KNOWN TO NEED COMMENT
THE SPLENDID SUITE OF ROOMS HAVE LATELY BEEN RE-DECORATED.

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Cuisine of the Highest Character. Wines Perfect in Condition and Quality.

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MEDAL MARKING INK.
IMPORTANT TO SHIPPERS.
Freight cases, packing, delivery free of charge. Send for price list. Some chemists, stationers, for extra profit, deceive you. See actions 1876 and 1877.
Genuine Label "PREPARED BY DAUGHTER OF THE LATE JOHN BOND."
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No heating required. Vendors return the useless would-be novelties, the public will not be deceived.

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NOTICE.

In consequence of the smallness of the amount of the Annual Subscription to this journal and the disproportionate expensiveness of collection, subscribers are respectfully informed that the delivery of the paper in future cannot be guaranteed unless the Subscription be paid IN ADVANCE. *The Annual Subscription (including delivery to any part of the United Kingdom) is Ten Shillings.*

THE "JEWISH CHRONICLE."

ADVERTISEMENT DEPARTMENT.

SCALE OF CHARGES.

	S.	D.
Births, Marriages and Deaths, not exceeding 5 lines	3	6
Each succeeding line		6
Public Companies, Societies, &c.—First 5 lines	5	0
Each succeeding line		9
Trade and Educational Advertisements, &c., not exceeding 5 lines	3	6
Each succeeding line		6
Apartments to Let; Situations Wanted, not exed. 5 lines	2	6
Each succeeding line		6

(A line consists of about six words.)

A Reduction on Contracts for Advertisements according to the number of insertions

ALL ADVERTISEMENTS MUST BE PREPAID.

(To this rule no exception can be made).

To ensure insertion in the current number, Advertisements should reach the Office not later than Wednesday evening.

Subscription, post free, to any address in the United Kingdom 10s. per annum. Payable in Advance.

⁂ Subscribers notifying change of address, are requested to give full name and the address to which the paper has previously been forwarded.

Cheques and Post Office Orders to be made payable to Asher I. Myers, Publisher. It is requested that *halfpenny* stamps be remitted. Stamps only received for amounts under 5s.

CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month.	Day of Civil Month.		Portion.	Haphtorah.
Friday	Ellul 1	August 30	ב״ דראש חדש	שופטים Deu. xvi. 18 to xxi. 9.	Isaiah li. 12 to lii. 13.
Saturday	2	31	Sabbath commences 6·30 Sabbath terminates 7·32		
Sunday	3	Sep. 1			
Monday	4	2			
Tuesday	5	3			
Wednesday	6	4			
Thursday	7	5			

Friday next, September 6, Sabbath commences at 6.

MEMORABILIA OF MEETING FOR THE WEEK.

Sunday, September 1.

Helping Hand Pension Society for Incurables, Committee Meeting, at 49, Mansell Street, Goodman's Fields, 6.

MOURNING.

MESSRS. JAY have always at command experienced dressmakers and milliners, ready to travel to any part of the kingdom, free of expense to purchasers, when the emergencies of sudden and unexpected mourning require the immediate execution of mourning orders. They take with them dresses and millinery, besides materials at 1s. per yard and upwards to cut from the piece, all marked in plain figures, and at the same price as if purchased at the London General Mourning Warehouse in Regent-street. Reasonable estimates are also given for household mourning at a great saving to large or small families.

JAY'S,
THE LONDON GENERAL MOURNING WAREHOUSE,
REGENT-STREET. W.

The Jewish Chronicle.

LONDON: FRIDAY, AUGUST 30, 1878–5638.

THE PAST SESSION.

The period covered by the Session of Parliament which has just closed has been one of the greatest interest, and also the deepest anxiety, for the Jews; but the events which have excited the minds of all who sympathized with the sufferings, and were solicitous for the prospects of our brethren in the East, did not happen in the British Houses of Parliament, although they were profoundly modified by causes there at work. The Eastern Question was for the Jews, as for Englishmen in general, the one question of overmastering interest. The news we received from the theatre of war often came through Parliamentary channels. The newspapers were so violently prejudiced on one side or the other, that unwonted importance was attached to Ministerial utterances, ordinarily not more trustworthy, and always much less graphic, than the reports of trained correspondents. Mr. Serjeant Simon, M.P., was active among the first in calling the attention of the Government to those points which successively arose concerning the condition of the Jews in the East. Another of the most powerful advocates of the Jewish cause became lost to us by a deplorable accident. Sir Francis Goldsmid by his intellectual capacity, by his commanding position, by his zeal for Judaism, had become one of the members of the House of Commons most valuable to Israelites, as well as most creditable to them. The vanity of human life was never more painfully exemplified than when a deficient foot-board, or a too low platform, of the South-Western Railway, suddenly destroyed so much learning, courage and ability. We could have wished that another Jewish Queen's Counsel, Mr. Arthur Cohen, had succeeded Sir Francis Goldsmid at Reading. This place, however, was taken by Mr. Palmer. The Parliamentary strength of the Jews was thus diminished, but fortunately we do not depend upon Jewish votes for justice to our oppressed coreligionists. When their cause is at stake, we may usually count with confidence on the support of Christian or Free-thinking members, Liberals and Conservatives alike. A striking instance of this will be found in the correspondence with Mr. Gladstone, which we recently published. The Liberal statesman can find nothing to approve in the Conservative Premier's conduct, except his support of the Jewish cause at the Congress of Berlin. We cannot discuss the subject of the strength of Jews in Parliament without recalling the hope that their number will shortly be increased by the return of Baron Henry de Worms as member for the City of London.

The Congress of Berlin having been decided upon, and the intention of the Premier himself and the Secretary of State for Foreign Affairs to attend it on behalf of Great Britain having been announced, the Board of Deputies of British Jews, and the Council of the Anglo-Jewish Association jointly addressed a letter to the Special Envoys in which they solicited their Lordships' attention to the urgent necessity for definitely securing complete equality before the law to the populations of the several countries which had up to that time constituted European Turkey. They quoted the inadequate provisions in the Treaty of Paris of 1856 which were first exposed in the pamphlet on Roumania written for the Anglo-Jewish Association in 1872 by one of its honorary secretaries, and they appealed to their Lordships to employ their powerful influence in such a way as to obtain all public rights for the Jews in Roumania, Servia, Bulgaria, and the other provinces affected by the issues of the war. Lord Beaconsfield in reply promised that this matter should be duly considered by Her Majesty's Plenipotentiaries. We were enabled to publish a correspondence to the like effect between the Prime Minister and Baron Lionel de Rothschild which attracted considerable public attention. An early opportunity of referring to it was taken in the *Times* newspaper. It was quoted in full by the editor of the *Daily Telegraph*, and in other organs of public opinion. The event showed that the care with which European Statesmen were reminded of their duties to the Jews, equally with the other inhabitants of the Balkan Peninsula, duties unfortunately forgotten in 1856, had not been bestowed in vain. Complete religious equality is proclaimed by the Treaty of Berlin. It will still be our duty to watch over the true and liberal fulfilment of the promises nobly made in the name of assembled Europe.

The attention of the Government and of the House of Commons was called by Mr. Serjeant Simon, by the Anglo-Jewish Association, and by the Board of Deputies, to the clauses in the Roumanian Commercial Treaties by which it was sought to deprive German and English Jews, for example, in Roumania, of the advantages given to the other subjects of the German Emperor and of Queen Victoria. The proposal had first been denounced in an anonymous letter in the *Times*, and had been mentioned by Sir Julian Goldsmid when taking part in a deputation to Lord Derby. Mr. Serjeant Simon had written very well-informed letters on the subject to the *Pall Mall Gazette*. The renewed exertions in Parliament, and in addresses to Ministers, were perhaps hardly necessary, but Israelites in this country would never have ceased to reproach themselves if by any remissness on their part so disgraceful a convention as that proposed had been unwittingly concluded by the administrators of the foreign affairs of Great Britain. The signature of the Treaty was of course refused. A similar convention to that proposed had been signed in Austria, but now the Treaty of Berlin annuls by general words all the odious distinctions which Austria had been weak enough to permit to be set up between Austrian subjects in Roumania of the Jewish and Christian religions.

In domestic legislation and projects of domestic legislation two matters relating to Sunday observance became especially interesting to the Jews. The revision and consolidation of the Factory and Workshop Acts was the first of these. In consequence of prosecutions brought some years ago by the Inspectors of Factories against persons professing the Jewish religion for employing labour on Sunday, the Board of Deputies, and Jewish members of Parliament unconnected with the Board, had long been solicitous to secure exemption for the Jews from regulations which pressed with extraordinary severity upon them. The Factory Acts treated women and young children as incapable of protecting themselves, and benevolently preserved them from the effects of their own contracts by rendering it penal to employ such persons on Sunday with or without their consent. Advantageous and humane as this legislation was on the whole, it imposed a great hardship upon orthodox Jews. They rested from labour on the Sabbath for conscientious reasons; then the law stepped in and forbade them to make up for their rest on Saturday by labour on Sunday. The result was great impoverishment of the class affected. Mr. Serjeant Simon and the late Sir David Salomons had taken an interest in this question, and Sir David Salomons was appointed a member of a House of Commons' Select Committee on the Factory Acts. In 1871 a short Bill was drawn by the late Mr. Numa Hartog and Mr. Israel Davis, and introduced into Parliament by the late Sir David Salomons to remove the injustice complained of. Jews who rested on Saturday were to be permitted, with certain provisions, to labour on Sunday. The Earl of Shaftesbury, with the catholic benevolence which distinguishes his lordship, took charge of the Bill in the Upper House. To facilitate the passing of the measure it was restricted to workshops, that is, to the smaller class of factories, and to the tobacco manufacture. Apparently, it was thought that the real hardship of the case would be sufficiently met by such an enactment, while the reluctance of the Legislature to license noisy factories on Sunday would be conciliated. Experience has proved, however, that the concessions then obtained, although of real and substantial value and importance, were insufficient. The Bill was passed, and remains on the statute book. In the Session, however, which has just elapsed, a Bill was introduced by Her Majesty's Government to consolidate and amend the law relating to Factories and Workshops. It was not the first time that such a Bill had been introduced, but when in 1877 the Government attempted to carry a cognate measure, they were unsuccessful. By the Act which has now received the Queen's assent almost all previous legislation on the subject (including every special provision affecting persons of the Jewish religion) is repealed from the 1st January, 1879, when the Act is to come into operation. Entirely new enactments are substituted as to the sanitary arrangements, safety, overtime, nightwork, meal hours, holidays, education of children, certificates of fitness for employment, and accidents in workshops and factories. Substantially, the recommendations of the Board of Deputies, in their evidence given before the Factory Act Commissioners, are adopted. When the occupier of any factory or workshop is a person of the Jewish religion, the provisions of the Factory Acts with respect to the employment of young persons and women are not to prevent him (if he keeps his factory or workshop closed on Saturday until sunset), from employing young persons and women on Saturday after sunset until nine p.m., or (if he keeps his factory or workshop closed on Saturday both before and after sunset), from employing young persons or women one hour on every other day in the week (not being Sunday) in addition to the hours allowed by the Act. The additional hour must be at the beginning or end of the period of employment, and must not be before 6 a.m., or after 10 p.m. When the House of Commons went into Committee on the

Bill, Mr. Birley, M.P. for Manchester, at the instance of his Jewish constituents, proposed an amendment enabling two other days to be substituted for Christmas and Good Friday in cases in which all the children, young persons and women in a factory are persons professing the Jewish religion. The amendment was adopted and forms sub-section 3 of section 50 of the Act. In the form however, in which it stands, it does not appear to give unlimited power to vary the days, as, for instance, to adopt Purim instead of Christmas, or one of the Passover holidays in place of Good Friday. If all the children, young persons, and women in a factory are of the Jewish religion, the employer is to be at liberty to specify in a notice affixed to the factory or workshop "any two public holidays under the Holidays Extension Act, 1875," in lieu of Christmas Day or Good Friday. The factory is not to to be in that case open for traffic on Christmas Day or Good Friday; but it may, of course, be open for work. It will be observed that the power is thus only given of substituting Bank holidays, which are in an increasing degree kept as general holidays, for Christmas Day and Good Friday. It is, however, in intention at least, a concession. By Clause 51 of the Act, no penalty is to be incurred by any person in respect of any work done on Sunday in a factory or workshop by a young person or woman of the Jewish religion, subject to the following conditions: The occupier of the factory or workshop must be of the Jewish religion; the place must be closed on Saturday, and must not be open *for traffic* on Sunday; the occupier must not avail himself of the exception authorising the employment of young persons and women on Saturday evening, or for an additional hour during any other day of the week. The last proviso is that where the occupier avails himself "of this exception" (apparently the exception given by the 51st clause; but there is possible ambiguity latent here), the Act shall apply to the factory or workshop "in like manner as if Sunday were Saturday and the Saturday were Sunday." Thus the Legislature goes as far as it can in establishing two Sundays in a week. The result is a very satisfactory one, and very creditable to the Board of Deputies, as well as to all who have laboured in the cause.

We shall more briefly refer to the introduction of the Criminal Code. This project of legislation has been referred to a special Commission of great authority, and if any representations are to be made on the subject they should be made to that Commission. It is proposed to re-enact by the Code the old law which classes among "disorderly places of entertainment" a house, room, or other place opened or used for public entertainment, or for publicly debating on any subject on Sunday if persons are admitted by payment, or if tea, coffee, &c., are sold there at higher prices than usual. Further, a "disorderly place of entertainment" is to include any house, room, or place, opened or used for any public entertainment, or amusement, or debate, on Sunday at the expense of any number of subscribers or contributors to the carrying on any such entertainment or amusement or debate on Sunday, and *to which* persons are admitted by tickets to which the subscribers or contributors are entitled. Every one who keeps, or acts as keeping, &c., any disorderly place of entertainment as defined, is liable to two years' imprisonment with hard labour. The sections of which we have given the effect are more than sufficiently absurd and oppressive. In answer to complaints, so much is admitted, but the retort is made, "the Bill is only to codify the existing law, not to improve it." The rejoinder to that is that the Bill improves the procedure, makes it easier to prosecute for the offences specified, and, therefore, does in effect render the law more stringent. And, in general, it may be said that it is impossible to act justly in merely codifying existing law. Great oppression is wrought if by codification practically obsolete enactments are revived. Repeal and improved legislation must go hand-in-hand with codification.

The topics on which we have touched will show that the past Session has certainly not been without its interest for the Jews.

Accident to Baron Arthur de Rothschild.—*Galignani* says: As Baron Arthur de Rothschild was driving in his victoria along the Boulevard des Capucines on Monday afternoon his carriage was run into by one of the vans which take visitors to the Exhibition. The shock was so violent that both the Baron and his coachman were thrown out to a distance of some yards. Fortunately, neither of them was seriously hurt, and the Baron was able to proceed home in a cab.

A Railway in the Holy Land.—The Constantinople *al-Jawaib* of the 14th inst. says: "We are assured that a mixed company has obtained a concession for laying down a railroad between Jaffa and Jerusalem; also to construct a harbour for shipping at the former place. General Mott, of the United States army, and a member of the Red Cross Society, is the representative of the company here. He sailed last Friday for Paris to consult with the company with regard to putting the concession into immediate execution." The same journal states that several plans for railroads in Asia Minor have been submitted to the Porte, but that thus far nothing in that respect has been officially decided.

Freemasonry.—At a Provincial Meeting of Devon held this week, Bro. Aaron Wolf, P.M., 223 Plymouth, was appointed P.G. Sword Bearer.

Every Lady should see the "Osborne" Dress Case and "Holborn" Dress Trunk, 10s. 6d each.—"Langholm, N.B., Mrs. Maxwell, yesterday, received Trunk and Case, for which she desires compliments and thanks; they are the most perfect things of the kind she ever saw, so beautifully finished and fitted, how they could be made for the money astonishes her." Harron, 261, High Holborn, five doors west from Inns of Court Hotel, sole manufacturer of the celebrated Knockabout Bag. Catalogue free. "Harron's Trunks are favourably known for their solid workmanship combined with cheapness."—"Queen."—[Advt.]

THE FAMINE IN MOROCCO.

H. M.'s Consul, Mr. R. D. Hay, Mogador, under date August 1, writes:—

Since last writing, there has been an addition of some 500 souls to the ranks of the destitute, and the distributions begin to assume larger proportions. The condition of the Moors from the interior is most heartrending, many sickening from small-pox (which is very rife in the town), and all in a state of weakness and exhaustion most pitiable to see. I rejoice to say that their coreligionists are now coming forward as workers, two Mahomedan merchants of standing are personally assisting at the distributions, together with the Jewish and European superintendents, to all of whom great credit is due, as they incur great risk of infection.

The distributions take place three times a week, and occupy more than three hours each. We are arranging soup kitchens so as to issue the rice in a cooked form.

Under date 9th August, H. M.'s Consul writes from Mogador: The distributions take place every 48 hours. At the last distribution we fed upwards of 2,700 persons, men, women and children; there was not one whom I could have sent back on the ground that relief was not justified. Many were suffering from small-pox.

Bread of very sustaining quality was the food distributed. The distribution lasted four hours and a half.

The Sultan has sent an officer from Morocco to Mogador, to distribute relief and give shelter to the homeless sufferers.

H. M.'s Vice-Consul at Saffi, Mr. G. P. Hunot, under date 27th July, writes:—

We are at present giving relief to over 850 Mahomedans and 500 Jews daily. Our means being limited, a great many of the wanderers have gone to Mogador to seek succour there. The Jews are now subscribing separately for their own poor, but they still get one-fourth of the European subscriptions as well.

H. M.'s Consul at Mogador writes in his letter of August 1: "By the end of October the fruit season will be quite over, and the distress far greater than now.'

JEWISH INMATES OF PRISONS.

Sir Nathaniel de Rothschild, Bart, M.P, having had frequent communications with the Home Office concerning the granting of exemption from labour on the Holydays to Jewish prisoners confined in county prisons, we are enabled to state that a letter, dated the 23rd inst., has been received by Sir Nathaniel from the Home Office stating that instructions have been issued to the Prison Commissioners that Jewish prisoners are—

1. To be exempted from work on their Holydays;
2. To be discharged on the day previous to the expiration of their sentence, should the day of the expiration of the sentence be a Sabbath or Holyday; and
3. Notice of the death of a Jewish prisoner is to be sent to the Jewish clergyman who attends such prisoner, as well as to his friends.

We believe that the Prison Visitation Committee of the United Synagogue initiated the correspondence with the Home Office on the above points some time ago. The Board of Deputies has also given attention to the subject. The thanks of the community are due to Sir Nathaniel de Rothschild on the successful issue to his timely and judicious intercession in the matter.

THE JEWISH QUESTION IN ROUMANIA.

[Reuter's Telegram.]

ROME, Aug. 23.

The Italian Government has resolved to oppose the demands of M. Cogalniceano, the Roumanian Minister for Foreign Affairs, for a modification of the stipulations of the Treaty of Berlin respecting the status of the Jews in Roumania. Italy will insist upon the decisions of the Congress being respected.

VIENNA.

The following account of the Jews in Vienna before the eventful year '48 will no doubt be read with interest:

A special officer called Jew-officer was charged with watching the Jews. One hundred and eighty families only had the right of domicile. Every other Jew (even an Austrian by birth) was forbidden to stay there more than forty-eight hours. After this respite he might get permission to prolong his stay for a fortnight by paying two florins. He might do so three times successively, but no more. For a foreign Jew permission to stay there a fortnight was still more expensive. Nevertheless exception was made in favour of students. They might remain a whole scholastic year by paying three-and-a-half florins. This was called a gratuitous stay. Nevertheless most faculties, especially that of Oriental languages, were closed against them.

The following is a copy of the permission granted to Jewish students:

> The Imperial Royal Government of Lower Austria has deigned to grant by decree of ——— to ——— a native of ——— aged ——— permission to stay in this Capital during the scholastic year of ——— to follow the course under ordinary conditions gratuitously. This high resolution is herewith communicated to ——— on condition that he should devote his time with assiduity to the faculty which he has chosen, abstaining from all trading and trafficking [the last six words being underlined in red], that he should conduct himself conformably to the existing laws, that he should give notice to the police each time he changes his lodgings, and submit at the conclusion of the scholastic year certificates of progress in order to solicit either the favour of a prolongation of his stay to continue his studies, together with a certificate from the authorities of his native place certifying that he possesses the means of maintaining himself in the interval, or a card of departure from the Capital.

Bosnia.—A Communal Council has been constituted at Serajevo, composed of five Mohamedans, six Non-united Greeks, three Roman Catholics, and four Jews.

Servia.—Prince Milan has accepted the resignation of his Cabinet, and has, it is said, entrusted M. Ristics with the formation of a new Ministry.

Hanover.—The Jewish synagogue at Minden, Hanover, which was seriously damaged by a conflagration some months ago, has been rebuilt and was re-consecrated on the 14th inst. One of the features of the ceremony was that 17 young girls dressed in white, and adorned with flowers, formed part of the procession which accompanied the persons who bore the Scrolls of the Law to the Ark. The service was conducted by the Hazan, Herr Katz, who composed the greater portion of the soli and choral portions of the service. The instrumental music was executed by the Municipal Band, which offered its services. The inaugural sermon was preached by Dr. Guttmann, Land Rabbi of Hildesheim.

THE JEWISH MEMBERS OF THE GERMAN REICHSTAG.—II.

◆

SONNEMANN.—WOLFFSOHN.—MENDEL.—KAYSER.

[FROM A CORRESPONDENT.]

The next in my list is Herr Leopold Sonnemann, who again enters the German Parliament. He has been a deputy upon a former occasion, but at the last election he declined to come forward as a candidate. Leopold Sonnemann has a peculiar position in the German Reichstag. He is one of the few who compose the so-called German Popular Party (Volkspartei) This Party, although having thousands of partizans in Southern Germany, has hitherto been unable to carry more than three deputies to the Reichstag. Sonnemann is one of the founders and proprietors of the *Frankfurter Zeitung*, which represents the old democracy of 1848, and still maintains a certain sulky attitude towards the unity of Germany, brought about by Prussia. Yet it cannot be said that this Party really opposes or combats that unity. This journal was at first very insignificant, but it has risen to an organ of note, and is now certainly the leader of its Party. It is, moreover, one of the most largely circulated newspapers in South Germany, having completely put into the shade the *Frankfurter Journal*, which is of much older date. It was necessary to dwell upon this fact, for with the position of the *Frankfurter Zeitung* the political importance of Sonnemann has steadily grown, and Frankfort-on-the-Main, which was formerly represented by no less a personage than the head of the Frankfort firm of Rothschild, being discontented with the political attitude of that gentleman, elected Leopold Sonnemann as its representative. It should be remarked that the great moneyed citizens and merchants of the free town of Frankfort had looked upon Sonnemann with a certain kind of contempt. But Sonnemann is not only a very able politician, and proprietor of a newspaper, but, having served his apprenticeship in commerce, is an excellent merchant, and his wealth places him socially upon quite an equal footing with many of those who formerly shrugged their shoulders at him. He, like his fellow-citizens, also became one of the foremost in promoting the welfare of the town, and he is one of its delegates in the Municipal Council. The Palm Garden, one of the chief beauties of the city, and of which the good Frankfurters are justly proud, is an undertaking of which he is one of the founders. In the German Parliament, he mostly spoke when the interests of Alsace-Lorraine had to be defended, and he also distinguished himself upon economic questions, by a thorough knowledge of all the technicalities, and by sound judgment and an impartial appreciation of matters before the House. He has a very pleasant address. He speaks and writes very ably upon the most varied topics. His dialect at once stamps him as a native of Frankfort, but his manner is exceedingly agreeable, and reminds one of that of a Frenchman, to whom it does not yield in elegance. He was elected in Frankfort by a large majority, but in Erlangen-Fürth, where he was likewise a candidate, he was beaten by Dr. Marquardsen.

Dr. Isaac Wolffsohn is the next Deputy of whom I have to speak. He represents his native town of Hamburg, where he is one of the most distinguished lawyers. He is also a representative of his town in its Burgerschaft, in which at one time he occupied the post of President. His capacity as a lawyer is of great renown, not only in Germany, but also abroad. Although Dr. Wolffsohn does not take a very prominent part as a speaker in the deliberations of the German Reichstag at its plenary sittings, he has made his mark in discussions in Committee. He has been a member of the Reichstag since 1871, and was member of the Judicial Committee, in which he rendered eminent services to the State in drafting and amending the laws. Like Lasker and Bamberger, he belongs to the National Liberal Party, but he is by his looks not recognizable as a Jew. He is rather short and stout, and of an intellectual mien; the expression of his countenance is one of extreme amiability, and his lofty brow denotes that he is possessed of great mental capacity. He is highly esteemed by all his fellow-citizens whatever be their creed, and holds as high a place in their veneration as the late renowned Dr. Riesser. He has ever been indefatigable in his labours for the good of his native place and his country, and is a great benefactor to his fellow-creatures. Hamburg recognizing his good services, has on various occasions presented him with testimonials, among which is a model, beautifully executed, of the monument of Victory which has been erected in Berlin. He was also one of the Wardens of the Hamburg Congregation. His age is about 60.

The electoral district of Lower-Barnim has been represented in the German Parliament since January, 1877, by the physician Dr. Emanuel Mendel. He was born in 1839 at Bunzlau, Silesia. He studied in Breslau, Berlin and Vienna, is now the head physician of the Lunatic Asylum (Irren-Heil and Pflege-Anstalt) at Pankow, in the neighbourhood of Berlin, and is likewise *docent* of psychology at the Berlin University. He is, moreover, deputy to the District Diet for Lower Barnim. Dr Mendel is a member of the Progressist party, and by his great eloquence, has shone at electoral meetings, but in the Reichstag he has hitherto had no opportunity for the display of his talents as a speaker. The Government was much opposed to his election, and even forbade the meetings which he was to address So great were the obstacles that were raised, and the opposition excited against him by the authorities, that he was defeated at the first election. But his opponent did not obtain a sufficient number of votes, and a second ballot was necessary, the result of which was Dr. Mendel's return by 8,144 votes against 7,155 given to his opponent, the Amtmann Imgek.

The second ballot in Germany has increased the small Jewish community in the German Reichstag by one member, through the election of Dr. Max Kayser from Dresden, by the town of Freiburg, Saxony. The Israelites have thus again, as in the former Reichstag, six of their coreligionists in the German Parliament. I do not know whether I can congratulate our fellow-religionists in Germany upon this accession to their strength. Dr. Max Kayser was a candidate of the Socialist Democratic Party. He will be the youngest member of the Assembly; being only 26 years of age. He belongs to a moderately wealthy family in Silesia. Originally, Dr. Max Kayser was intended to be a merchant, and was possessed of no scientific education properly so called. He is a self-taught man, who has made himself thoroughly master of political economy, and who soon abandoned his mercantile pursuits in favour of the journalistic pen. At the very outset, he was not a disciple of Lassalle, but was a collaborator in the office of the *Demokratische Zeitung*, which was published at that time in Berlin, under the leadership of Dr. Guido-Weiss, who was its editor, and which was also supported by the late Johann Jacoby, who wrote many of the articles which appeared in its columns. Dr. Kayser did not then share the political creed espoused by Johann Jacoby at a later period, upon his becoming a member of the Socialist-Democratic Party. We find Dr. Kayser afterwards as one of the editors of the *Dresdener Volksbote*. This paper, however, was badly managed, and soon collapsed; making room for the *Dresdener Volkszeitung*, which is the principal organ of the Socialist-Democratic Party in Dresden, and which has succeeded in establishing a certain reputation among the newspapers of another colour. Dr. Kayser is not only an able journalist, but also an excellent orator in a certain sense. At popular meetings he has at least produced great effect by his eloquence. It remains, however, to be seen whether he will maintain his reputation as a speaker in Parliament, where another kind of eloquence than that which goes down with the uneducated masses is indispensable. If obtaining the seat of a Deputy to the Reichstag can be termed the making of a career, his success would decidedly be an extraordinary one, and he may then be said to have scaled the ladder at an unexampled pace. His election vividly reminds me of that of another Hebrew member, who was returned on a former occasion. I mean the Socialist Democrat, Herr Mendel. He was a follower of Lassalle, and was elected at a very early age to the North German Reichstag. But his arrogance and foolishness soon brought him to grief in the Legislative Assembly. His behaviour was such that even his political friends, who are not easily shocked at anything, were unable to put up with it, and the consequence was that he was never re-elected, and has since disappeared among the crowd. I believe Dr. Kayser will not imitate this example, but will impress the Reichstag by his measured and able appearance. Working men would do well to be careful in the selection of their representatives. We see this in the English Parliament, for if Mr. Macdonald would imitate the example of Mr. Burt in the House of Commons, the cause of the labouring classes would decidedly gain by it. One word of explanation, however, in regard to a remark I made above, owing to a doubt whether Judaism may be congratulated upon Dr. Max Kayser's advent to the Reichstag. Socialist-Democrats may have a very proper footing in the polity of a nation if they do not go to an extreme, but since they make it their aim to entirely reverse society, and shake it to its very base, I am sure to express the sentiments of our coreligionists in stating that Jews as a body have no sympathy whatever with the movement. The Israelites of Germany make no exception from this rule. There may be, and there are, some individuals who from infatuation have sided with the party, but all sober-minded men, even of the less educated classes, are holding aloof from a movement which must eventuate in ruin, burying those who have initiated it under its *débris*.

The Hebrew member of the former Reichstag who has not been re-elected, because he did not seek election, is Dr. Max Hirsch. The reason for his abstention was that he retired in favour of Professor Hænel. He is a highly worthy man, who has represented the labouring classes, and has placed himself by his workingmen's agitation between Socialism and the "Manchester" school. He was attacked by both sides, received little support, and may be said to have for the present disappeared from political life.

I have endeavoured to give a brief sketch of the Jewish deputies of the German Reichstag. It will have been seen that three of the Deputies belong to the most successful party, namely, that of the National Liberals, a fourth belongs to the Volkspartei, the fifth to the Progressist Party, and the last to the Socialist Democratic Party. But all have one thing in common, that while neither of them is, what may be termed an orthodox Jew, all are ready to defend the rights of their coreligionists whenever they may be assailed. Mentally, they are inferior to none of the Deputies in the Reichstag, they are mostly superior even, and the Jews may be proud of all of them.

At the census taken in 1871 there were in Germany 25,580,615 Protestants; 14,868,608 Roman Catholics; 2,660 Greek Catholics; 79,496 Sectarian Christians, and 512,160 Israelites, thus the percentage of Jews sent to the Reichstag may be considered as adequate.

"LIBERTY IN GERMANY."—Under the above title Mr. Leonard A. Montefiore has published an essay in the August number of the *Nineteenth Century*, which seems to us deserving of special comment. The article in question, which forms the first of a series of papers to be issued on the same subject, made its appearance very opportunely. The German Empire is now passing through a most serious crisis, when the few liberties of which that nation can boast are in imminent danger of being swept away. Whether the despicable attempts against the Emperor William's life, which were happily not successful, formed merely a pretext for the executive, or the real cause of the dissolution of the German Reichstag. it is not our object to examine at the present moment. Enough, a nation which but seven or eight years ago issued victorious from a conflict with its so-called hereditary foe—the people united in one bond of fellowship in repelling the intended invasion with their blood and treasure—is now running the risk of being laid in fetters by the party averse to progress, at the head of which we find the most eminent statesman, not only in Germany, but we may safely say, in Europe. An enquiry into this strange phenomena cannot but be very profitable, and if we try to discover the causes of the dawn of reaction, the history of the Empire is sure to furnish the means for arriving at a sound conclusion. Mr. Montefiore appears to have been guided by this principle, and he starts in his investigation with the year 1813, than which no more appropriate period could have been chosen. Then, as now, the *Vaterland* had been struggling for unity, with the difference that unity was then almost forgotten and had to be revived; whereas now the aim of the German people is confined to the desire to maintain the unity established on the battlefields of France, consummated by Bavaria placing the imperial crown on the head of the German Emperor at Versailles, and subsequently confirmed in Germany by the transformation of the North German Confederation into the German Empire. The author of the article to which we are now drawing attention, points at the outset to the proposal submitted to Goethe in 1813 by Heinrich Luden, Professor of History at Jena, to establish a newspaper with the express object of "inciting the people for German unity and hatred to France." Goethe was not very enamoured with the scheme. It seemed premature to him, and besides, he instinctively felt that the craving for unity would not be confined to that aim, but would eventually develope into a cry for liberty. Of course Goethe had expressed doubts as to the possibility of rousing the people suddenly from a deep slumber, but the main objection was certainly expressed in the words quoted by Mr. Montefiore, namely, "You want," Goethe said, "to publish an anti-Gallic newspaper. You will soon attack the various thrones." The great German poet was not wrong in his prophecy, and Mr. Montefiore tells us that the war-cry was soon changed "to passionate clamour for freedom." It is this episode which is very ably depicted in the article before us. It gives a picture of the events which followed the memorable year of 1813 down to the celebrated Carlsbad decrees which land us in an epoch which very much resembles the present one in Germany. The power of the Emperor is established, and the liberties of the people are being curtailed. Imprisonment upon the most trivial denunciation is again the order of the day. Some remarks in the concluding passages of the first article of Mr. Montefiore may be cited as a just representation of that which is going on now in Germany. He says: "No man was safe. Everyone knew that his house might be ransacked the next day by the inquisitors of the government, and that he himself might, on the most childish and frivolous pretext, be dragged away to be incarcerated for months and even for years." We shall be looking with interest for the next article of Mr. Montefiore on the subject.

METROPOLITAN FREE HOSPITAL.—Temporary Premises—Commercial Street, Spitalfields.—The aggregate number of patients relieved during the week ending August 24th was medical, 788; surgical, 1,026; total, 1,814; of which 1,199 were new cases.

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"PHILO-CHRISTUS."

A book has lately been published under this title which has created considerable sensation in Christian circles. It purports to be "Memoirs of a Disciple of the Lord," in fact a fifth Gospel. The writer gives, as a supposed eye-witness and a personal attendant on the founder of Christianity, an account of the career of his master from the beginning of his ministration to his assumed ascension to heaven. "Philo-Christus" is a sort of believing rationalist. He is a Christian eclectic. He picks and chooses among the miracles recorded of Jesus, leaving quite unnoticed those described in the Gospel of John in whose veracity he evidently places no confidence. Of Lazarus' restoration to life, "Philo-Christus" knows nothing. The resurrection of Jesus and his appearance to the disciples after the crucifixion, and his ultimate ascension to heaven are whittled away and attenuated until they disappear, the whole hovering in the borderland between actual phenomena and pure mental processes. The person of Jesus, however, is idealised and glorified. The more the supernatural nimbus by which he is surrounded is dissipated, the more boldly and strikingly are brought out his humanity and the moral qualities said to have characterised him. It may be our Jewish obtuseness which prevents our perceiving, even when seen through the transfiguring medium of "Philo-Christus," those heavenly perfections in Jesus which our author discovers in him; and we should be greatly mistaken in the character of the believing multitudes should "the memoirs" of "Philo-Christus" be found to satisfy the idea formed by them of "the Saviour." There is left in them too much of the miraculous to satisfy the sceptic, and there is not left in them sufficient to satisfy the believer. The fate of the theory propounded will probably be that of all compromises—it will fall through between the two classes.

Whatever the estimate which the reader may form of the volume, nobody will deny the extraordinary talent of the writer, his extensive acquaintance with the rabbinical literature of the period, and the trouble taken to make all the personages introduced speak and act as Judæans of the period might have done. Our object, however, in noticing this remarkable book is to show how even the best prepared Gentile author, and with the best intentions to do justice to the subject selected, falls into errors the moment he treats of a theme which requires an intimate acquaintance with rabbinical literature. We will just notice a few of the errors.

The author repeats all the charges brought by the Evangelist against the Pharisees, apparently unconscious of the irrefutable proofs by which Jewish writers in our days have shown, from the Talmud and the writings of Josephus, and the Apocrypha, how undeserved the censures of the New Testament are, and how much agreement there existed between the teaching of Jesus and that of the Pharisees.

In page 4 "Philo-Christus" says that according to the custom of his people he at ten years had begun to learn the Mishnah. This evidently means that he began to learn the compilation known as the Mishnah before it even existed, since the collection was only made by Rabbi Yehudah the Prince, two centuries later. Nor were the Jewish traditions and legal decisions which constitute the Mishnah studied in the days of Jesus by boys, but by men. The Mishnah was then being made by the discussions and investigations of the Synhedrion and other chiefs of courts and academies in which children naturally could have had no share.

Several of the Pharisees introduced by our author have prefixed to their names the title of Rabbi. Now, this honorary title was quite unknown in the time of Jesus. The Doctors of the Law were simply called by their names, however eminent their position. We never meet with the names of Rabbi Hillel or Rabbi Shamai. These titles were given to the Doctors of the Law after the destruction of the Temple. Rabbi Yachanan ben Saccai was the first who bore this title. It was, however, not given to his colleague and fellow student, Yonathan ben Usiel, a disciple of Hillel, the same as Yochanan. It is true that in one of the Gospels we meet with the title of Rabbi given to Jesus. But it must be borne in mind that the Gospels were composed at a time when the title of Rabbi was given to the Doctors of the *Synagogue*, and that the Evangelist in question, who was not aware *of the* quite modern origin of the title, as a matter of course, *attributed it* to Jesus, who was represented as a great teacher in Israel. But be this as it may, it is a fact that in the whole of the Hebrew literature the title of Rabbi is given to no Doctor of the Synagogue before the days of Rabbi Yochanan ben Saccai. Of course, we do not mean that the term was unknown to the Judeans at the time, or that it was not in use. We meet with it already in the Bible as every concordance will show; it is frequent in the Targums; and in the Talmud the doctors are frequently spoken of as the Rabbis. What we deny is that it was prefixed to the name of a rabbi as an honorary title before Rabbi Yochanan ben Saccai.

In page 17, we are told that sailors, fishermen, vine dressers and ploughmen, dyers and glass-makers, were called by the scribes contemptuously "the people of the land" (עם הארץ), and elsewhere are repeated all the vituperations of the rabbis, and all their invectives against the *am haaretz*. Now in this our author is mistaken, for most of the rabbis were handicraftsmen and agriculturists, and the Talmud is full of eulogiums bestowed on working-men, and repeatedly enjoins that every father is bound to teach his sons some trade. Rabbi Yehusaph, one of the most eminent teachers, was a blacksmith, Rabbi Yochanan was a sandalmaker, the Rabbi Saul of Tarsus, better known as St. Paul, was a tent-maker. What the rabbis called "the people of the land" (עם הארץ) was a class of most demoralised persons, lawless and ferocious, who were deemed capable of any crime for the gratification of their passions, and who bitterly hated the rabbis as their severe censors and antagonists. Although we meet nowhere with a definition of an *am haaretz*, yet it is quite clear from the occasional reference to them in the Talmud, that their character was such as we have depicted it. These "people of the land" were probably descendants of those Gentiles who found their way to Palestine while the lawful owners were in captivity at Babylon, who retained their idolatrous practices and heathen vices, refusing to listen to the teaching of the rabbis, or to follow the moral precepts of the Law. That such was the case may be inferred from Ezra x. 11, where the Israelites are enjoined to separate themselves from "the people of the land." We meet with the same name under similar circumstances in Nehemiah x. 28; and it stands to reason that the name was retained and given to all those whose moral conduct was such that they were not fit to be associated with.

In page 29 our author implies that the Pharisees were more inclined to drive away those who sought religious knowledge than bring them nigh. This is another mistake. The Rabbis distinctly taught that the right hand should always draw nigh the sinner even while the left pushes him away. They taught that the position occupied by the repentant sinner in heaven is much more exalted than that of the righteous who had never sinned. Rabbi Yochanan agreed to give his sister in marriage to a bandit if thereby he could be induced to repent. This quondam rabbi and gladiator subsequently became known as a famous rabbi. The learned Beruriah, the wife of Rabbi Meir, blamed her husband because he prayed for the destruction of certain wicked people from whom he suffered much. "No," said she, "rather pray for their conversion." And the Rabbi admitted his error, prayed for their conversion, and attained his object. How touching is the account given in the Talmud of the efforts made by the same Rabbi Meir to bring back to repentance Alisha ben Abuya, who, as we are informed, had got into bad ways (דרכות רעות). Numerous are the instances given in the Talmud of exertions put forth by rabbis in order to bring back the erring ones. Of the efforts made by the Pharisees to convert Gentiles to the religion of Moses, we have treated so lately that what we said is, no doubt, still fresh in the memory of our readers, and consequently does not require repetition.

In page 88 we meet with one of those passages in which the Pharisees are grossly misrepresented. There we read: "For most of the Pharisees were wont to walk with their faces turned up to the sky, or else with their eyes half shut, repeating as they went certain passages of the Law, or prayers or precepts of the Elders; and if they met women they would avoid them; and of children, also, they took no note, except it were to instruct them, or question them in the Law and the Traditions; moreover, they walked with a sour and austere countenance." Now if our author had said "some," instead of "most of the Pharisees," there could have been no objection to the description, for the Talmud in dividing the Pharisees into seven classes, characterised some of them as "Philo-Christus" does. But to depict the majority in colours used by the Talmud when pourtraying the minority is quite unwarranted. The contemptible character of this description will become apparent when it is considered that the Pharisees were the rivals and opponehts of the Sadducees, with whom they strove for political power, that the Synhedrion and most of the law-courts were composed of the Pharisees, that they occupied high secular offices, discharged secular public functions. How men with such objects in view, with such an ambition, and engaged in such careers, could have led the life of hermits is beyond our comprehension. The evangelists themselves indirectly contradict this account. The Pharisees are always in the foreground, are ubiquitous, mix with the people, and lead them on. Does such a description befit trappists? Again, as Jesus moves about he is surrounded and followed by a crowd of women, and not always women of a pure character. He frequently and familiarly converses with women, for some of whom he evidently felt a warm friendship. If women had been held in such low esteem by the Pharisees, as our author makes out, how is it that Jesus was never reproached by the Pharisees with his familiarity with women, while he was repeatedly censured by them for his intercourse with sinners and publicans? As for children, where has "Philo-Christus" in his extensive reading, found that the Pharisees took no note of them? We consider the statement as a gratuitous assumption. Then again, a leading Pharisee taught, "receive everybody with a cheerful face," (והוי מקבל את כל אדם בסבר פנים יפות). How does this lesson agree with the statement that most of the Pharisees walked with a sour, austere countenance? The affability of the Rabbis is repeatedly referred to in the Talmud, and the precepts given for friendliness and good breeding are numerous. They distinctly taught "Pleasant is the study of the Law, united with good manners," (יפה תלמוד תורה עם דרך ארץ). The picture painted by our author of the Pharisees is drawn from his own imagination. Such a picture is pardonable in authors who wrote in the second century, when the sources whence a correct knowledge of the Pharisees might have been derived was inaccessible, but is scarcely pardonable in an author of the nineteenth century, who might easily acquaint himself with the rich literature on the subject now in existence.

In page 126 we read, "Jews had not rebuked them that carried the sick to him on the Sabbath, though the bearing of burdens be forbidden." Our author has overlooked that according to the teaching of the Pharisees, the carrying of human creatures is not forbidden on Sabbath. Not the most orthodox Jew would hesitate to carry a sick person, or even a person in good health, on Sabbath; for in their opinion a living creature carries itself, (חי נושא את עצמו).

In page 160 we are told, "The evil of unwashed hands and unsavoury garments doth not seem to Jesus the greatest evil." No doubt to partake of food with unwashed hands may not have appeared to Jesus a very great evil. But the Pharisees were nevertheless right when they maintained the opposite opinion. Of unsavoury garments we need not speak. Everybody in these days of sanitary knowledge will admit that they are an evil. And as far as unwashed hands are concerned, it must be considered that in the days of Jesus knives and forks were utensils unknown to the Jews, as they are to this day to all Eastern nations. Their fingers performed for them the functions of knife and fork. Now imagine persons coming from work not rarely dirty and even injurious to health, thrusting their fingers, in common with a number of others, each of them just coming from some equally dirty occupation, into the dish fishing up some dainty morsel! They must have consumed every day the proverbial peck of dirt, and in addition all kinds of nasty stuff sticking to the unwashed fingers, and even acting as poison if taken into the stomach. Did not every consideration of cleanliness and even health impose on the Pharisees, as the people's teachers and magistrates, the duty of impressing upon the multitude the necessity of washing their hands previous to sitting down to a meal? And was there any more efficient means to make the people observe this injunction than by representing it to them as a religious obligation? Had Jesus considered the matter from this point of view he would not have spoken so slightingly of cleansing the outside of the platter and washing the hands.

In page 170 we are told that a certain wicked person "is by all men called the child of Satan." Now this is a designation found neither in the Bible nor in the rabbinical writings. The phrase "ben Satan" was decidedly unknown to the Judeans, however familiar it may have been to Christian writers, whose knowledge of Hebrew customs was second-hand. In page 219 the Pharisees are charged with having procured the death of John the Baptist. Will our author inform his readers where this has been stated? Surely the false accusations against the Pharisees are more than enough. Charity forbids the unfounded increase of their number.

In page 364 we meet with a truly extraordinary statement, which runs thus: "Passover that year (the year of the Crucifixion) fell on a Sabbath Day, and because of the multitude of the sacrifices that were to be slain between the two evenings in the temple, it was the custom that certain of the pilgrims should keep the Passover on a day before the Sabbath. . . . The women partook not of the feast." Now, we certainly read in the Law that under certain circumstances individuals were allowed to keep the Passover a month after the appointed time. But that any were allowed to keep the Passover before the appointed time we do not find either in the Written or Oral Law. And where is it said that women did not partake of the feast?

Strange, that our author should say (page 387) "I knew that Jesus could not be suffered to remain upon the Cross when the Sabbath began; for that had been against our custom." What was against the Jewish custom was to allow the body of a person executed to remain unburied over night, whether it was Sabbath or not (Deut. xxi. 23). Had the Romans paid any regard to Jewish custom they would never have crucified any Jew condemned to death, for crucifixion was against the Jewish law, which knew of four modes of execution, of which crucifixion was not one. There is, however, one point in which our author does full justice to the Pharisees. He nowhere charges them with having assigned to women a position inferior to that of men, as has been done by many a modern detractor of the Pharisees. Everywhere in these memoirs women are introduced, freely moving about, sharing in the occupations and religious practices of the men. At Capernaum they even attend the synagogue.

Although we have felt constrained to point out some of the shortcomings which we noticed in this book, it would yet be a mistake to infer from our animadversions that we hold the work in little esteem. Far from it. The surprise is that among so many quotations and among so many references to Jewish customs and observances there should be so few oversights. It is further gratifying that the writer has so little allowed himself to be carried away by sentimentalism to inveigh against Jews and Judaism. Upon his representation of the events, it is difficult to see how the scribes and rulers of the nation could have proceeded differently against Jesus than they did. They perceived in him a stumbling-block, which they deemed it their duty to help to remove out of the way.

JOTTINGS FROM ABROAD.

ITALY.—The *Vessillo Israelitico* announces the sudden death from apoplexy of the Chevalier R. G. Artom, which took place in the reading-room of the Academia Filarmonica at Casale Monferrato. The deceased was for a great number of years member of the Municipal Council. He was also assessor to the Syndic, and took an active part in the management of the various benevolent and educational institutions. The funeral was largely attended, the Prefect and municipality being also represented. The *cortége* was headed by a military band. Among the addresses delivered at the grave was one by the Syndic and another by Chevalier Oggero, Member of the Chamber of Deputies.—The last stone of the new temple at Vercelli was laid a few weeks ago by the Chief Rabbi Chevalier G. R. Levi, in the presence of the Minister of the Minister for Public Worship and other notabilities. The inaugural ceremony, at which the civil and military authorities will assist, will take place on the 18th of September.

BIELEFELD.—The government has added religious Jewish instruction to the course of studies in the Provincial College School, in the Realschule and in the Gymnasium.

FALL OF A SYNAGOGUE BUILDING.—The front of the new synagogue, now in course of erection at Felegħaza, Hungary, fell in a few weeks ago, burying beneath the ruins all the labourers who were at work on the structure. It is not known yet how many lives were lost, but several corpses have been found among the *debris*.

TURIN—During King Humbert's visit to Turin, Professor Chevalier Giron, Chief Rabbi of the city, had the honour of being received in audience by his Majesty. The King's reception of the Jewish Rabbi, says the *Vesillo Israelitico*, could scarcely have been more gracious or more affectionate. His Majesty, with that courtesy which distinguishes him, and with that desire for information which animates him, minutely questioned the Chief Rabbi concerning the Jewish University at Turin, the progress made by the students, and also concerning the Jewish institutions in the city. Before leaving the Chief Rabbi pronounced in Hebrew the benediction offered up in the presence of Monarchs, and subsequently explained its tenour to his Majesty, at which the king is said to have been deeply touched. Among the members of the municipality who paid their respects to the king, was the Assessor, Signor Malvano, a coreligionist, who was appointed Commander of the Order of the Crown of Italy.

BULGARIA.—The *Neue Freie Presse* publishes the following: The Russians and Bulgarians rival each other in brutality against the Jewish population of Lom Palanka. Wherever a Jew shows himself he is beaten. Every day money is demanded of the Jews under some pretext or other. The houses which were not ruined by the war, have been destroyed; the tombstones in the Jewish cemetery have even been removed for the construction of a Bulgarian school. A few weeks ago the Jews were summoned before the police, and were asked for payment of the taxes of the previous and of the current year. The former had already been collected by the Turkish authorities. The Jews being unable to pay the taxes requested a few days' delay, but the Russian Commandant ordered the required sum to be paid within half an hour. As the Jews showed the impossibility of complying with this order, they were conducted to their shops by a body of police; they were then compelled to open their shops, and all their goods were removed by force. The Commandant ordered the merchandise to be sold by public auction in the market-place. A Jew of Turno Severin, who happened to be present, prevented the sale by paying the taxes of the most unfortunate Jews.

FLORENCE.—The *Corriere Italiano* warmly eulogises the magnificence of the new synagogue building, which it styles a great Jewish monument, and which is rapidly approaching completion. Of the architect, Signor Treves, the paper says that in his latest work he leaves a beautiful monument of his great genius, of his consummate practical knowledge as an architect, and of his artistic taste.

THE LATE ALBERT COHN.—M. Isidor Loeb, of the Alliance Israélite, has just published a revised edition of his articles on the late Albert Cohn, published in the *Univers Israelite*. This work contains besides a biography of M. Cohn, interesting information concerning the history of modern Judaism, of the Jewish community in Paris, and of the Rothschild family.

THE LEGION OF HONOUR.—Marshal MacMahon has made the following appointments to this Order, the recipients being coreligionists. As Officer, M. Chailly Mayer, Inspector-General of Factories; as Knights, M. Henri Aron, chief editor of the two official journals, M. Achille Sée, Captain in the 10th Regiment of Artillery, and M. Seligman, former editor of the *Journal Officiel*.

BERLIN.—The *Deutsche Volkswacht*, the organ of the Christian Socialist party in Berlin, has ceased to exist, after having appeared for about four weeks. In one of its last numbers it inserted as a leading article a letter which advocated the establishment of an anti-Jewish society in opposition to the Alliance Universelle Israélite.

ROUMANIA.

The Bucharest correspondent of the *Times* telegraphs to that journal, under date the 26th inst.: "The Government party here assert that as the Chambers had the right to accept the changes of frontier made by the Treaty of Paris, they now have the same right to accept the decisions of the Treaty of Berlin without calling a *constituante*, but that the Jewish question can only be settled by such an assembly."

In an interesting letter on the present condition of Roumania, the Bucharest correspondent of the *Times* writes: "The commercial affairs of the country are almost entirely in the hands of Jews and Greeks, and this leaves the aristocracy with nothing to do except to devote themselves to law and politics, both professions being as a natural result over-crowded and more or less corrupt, in consequence of there not being opportunities for the mass of aspirants to secure livelihoods in a legitimate manner. . . . By the Constitution of Roumania, no person not a 'Christian' can vote, hold office, or purchase land in the Principality; Jews and Turks are, of course, not 'Christians;' the laws against the latter are much more stringent than those against the Jews; the Jews may hold houses and lots in all the towns, but no Turk can do this; in fact he cannot live in the country at all if he has any self-respect. Jews can hold mortgages on landed estates, and can foreclose them when due, but they cannot openly purchase the property; yet in all cases where it is really desired, the Jew can find some native who holds the lands in his own name, but really remains as the figure head, simply, of the Israelite who pays for the property. Although the Turks were nominally sovereigns of Roumania, no mosque is tolerated in the Principality, whereas the Jews may have as many synagogues as they like, and, in fact, their churches as a rule are finer and more costly than those of the orthodox creed.

HOLLAND.—The *Israelitische Nieuwsbode* states that the King has granted permission to Heer L. Lippmann, Consul-General at Amsterdam for Luxemburg, to accept the Order of St. Anna, Second Class, and to Heer George Rosenthal, Consul-General in the same city for Portugal, permission to accept the Order of St. Stanislaus, Second Class, which decorations have been conferred upon them by the Emperor of Russia. Heer Lippmann and Heer Rosenthal are the principal members of the well-known banking firm of Lippmann, Rosenthal and Co., of Amsterdam.

JEWISH TEACHERS IN FRANCE.—The Jewish Communal School at Marseilles has hitherto had a Roman Catholic as its Head-Master. Through the exertions of the Grand Rabbi, M. Weyl, this state of affairs will soon be changed. The Roman Catholic teacher will be transferred to a Christian school, and be replaced by a Jew. The *Archives Israélite* mentions that the attention of the Central Consistory is being given to the question of the procuring of Jewish teachers. Through the annexation of Alsace, French Judaism lost with the Normal Schools of Strasburg and Colmar, its training ground for teachers, the want of whom is being more and more felt.

A TESTIMONIAL has been presented to the Rev. A. Barnett, the respected minister of the New Synagogue, Great St. Helens, by the Committee of the New Synagogue and other members of the community on the occasion of the marriage of the rev. gentleman's youngest daughter, as a mark of their esteem and respect for Mr. Barnett.

JUDAISM SURVEYED: Being a Sketch of the Rise and Development of Judaism from Moses to our days. By Dr. A. BENISCH. In a series of Five Lectures, delivered in St. George's Hall by the late Dr. A. Benisch.

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